



A BUDDHIST MANUAL  
OF  
Psychological Ethics.

FROM THE PALI  
OF THE  
DHAMMA-SANGANI.

ORIENTAL TRANSLATION

NEW SERIES.

VOLUME XII.



A BUDDHIST MANUAL

OF

# PSYCHOLOGICAL ETHICS

OF THE FOURTH CENTURY B.C

BEING

A Translation, now made for the First Time, from the  
Original Pali,

OF THE

FIRST BOOK IN THE ABHIDHAMMA PITAKA

ENTITLED

## DHAMMA-SANGANI

(COMPENDIUM OF STATES OR PHENOMENA)

With Introductory Essay and Notes

BY

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TO  
EDWARD T STURDY,  
BY  
WHOSE GENEROUS ASSISTANCE  
THE EDITION OF THE COMMENTARY  
HAS BEEN RENDERED ACCESSIBLE TO SCHOLARS  
AND  
A TRANSLATION OF THE TEXT TO READERS GENERALLY  
THIS VOLUME IS DEDICATED  
WITH THE CORDIAL REGARD OF HIS FRIEND  
THE TRANSLATOR



Yam kinci dhamman al hiyaṇa  
ajjhātam athavāpi bahiddhā

SUTTA NIPĀṬA 917

Apī khvāham vuso māsānup yeva vyamāmatte kalevare sīhānupī sa  
manake lokam paññipemī

SAMVULGA NIKĀYA 1 62 = A, II 48

'Kullupamaṇi vo bhikkhave vjantelī dhammā pi vo jāhatabbā, pag eva  
adhamma

MAJJHIMA NIKĀYA 1 135

'Der Buddhismus ist die einzige eigentlich positivistische Religion die  
uns die Geschichte zeigt

NIFIZSCHE

We shall find that every important philosophical reformation after a time  
of too highly strained metaphysical dogmatism or unsatisfying scepticism,  
has been begun by some man who saw the necessity of looking deeper into the  
mental constitution

G. CROOM ROBERTSON

# CONTENTS

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INTRODUCTORY ESSAY	PAGE xv
I The Manual and the History of Psychology	II The Date of the Manual (p xvii)
III On the Commentaries and the Importance of the Atthasālinī (p xx)	IV On the Method and Argument of the Manual (p. xxv)
V On the Chief Subject of Inquiry—Dhammā (p xxvii)	VI On the Inquiry into Rūpam and the Buddhist Theory of Sense (p xl)
VII On the Buddhist Philosophy of Mind and Theory of Intellection (p lxii)	VIII On the Buddhist Notions of 'Good Bad and Indeterminate' (p lxxii)

## BOOK I

### THE GENESIS OF THOUGHTS (Cittuppāda kandaṃ)

#### PART I

#### *GOOD STATES OF CONSCIOUSNESS*

##### CHAPTER I

The Eight Main Types of Thought relating to the Sensuous Universe (kāmavacara attha mahacittani)	1
--	---

##### CHAPTER II

Good in relation to the Universe of Form (rūpavacara kusalam)	43
Methods for inducing Jhāna	
I The Eight Artifices.	II The Stations of Mastery (p 58)
III The Three First Deliverances (p 63)	IV The Four Jhānas of the Sublime Abodes (p 65)
V The Jhāna of Foul Things (p. 69)	

##### CHAPTER III

Good in relation to the Universe of the Formless (arūpavacara kusalam)	9
The Four Jhānas connected with Formless Existence (cattari arūpajjhānani)	71

## CHAPTER IV

Degrees of Efficacy in Good relating to the Three Realms	PAGE 76
--	------------

## CHAPTER V

Thought engaged upon the Higher Ideal ( <i>lokuttaram cittam</i> )	83
I The First Path II The Second Path (p 95) III The Third Path (p 96) IV The Fourth Path (p 97)	

## PART II

*BAD STATES OF CONSCIOUSNESS*

## CHAPTER VI

The Twelve Bad Thoughts ( <i>dvādasā akusalacittāni</i> )	98
---	----

## PART III

*INDETERMINATE STATES OF CONSCIOUSNESS*

## CHAPTER I

On Effect, or Result ( <i>vipāko</i> )	123
A Good Karma B Bad Karma (p 151)	

## CHAPTER II

Action thoughts ( <i>kiriya</i> )	156
-----------------------------------	-----

## BOOK II

FORM (*rūpakāṇḍam*)

Introductory	165
--------------	-----

## CHAPTER I

Exposition of Form under Single Concepts ( <i>ekaka niddeso</i> )	168
---	-----

## CHAPTER II

Categories of Form under Dual aspects—positive and negative ( <i>duvidhena rūpasangaho</i> )	172
---	-----

## CHAPTER III

Categories of Form under Triple Aspects Exposition of the Triplets	220
---	-----

## CHAPTER IV

Categories of Form under Fourfold Aspects	232
---	-----

CHAPTER V

Category of Form under a Fivefold Aspect	PAGE 241
--	-------------

CHAPTER VI

Category of Form under a Sixfold Aspect	244
---	-----

CHAPTER VII

Category of Form under a Sevenfold Aspect	245
---	-----

CHAPTER VIII

Category of Form under an Eightfold Aspect	246
--	-----

CHAPTER IX

Category of Form under a Ninefold Aspect	247
--	-----

CHAPTER X

Category of Form under a Tenfold Aspect	248
---	-----

CHAPTER XI

Category of Form under an Elevenfold Aspect	249
---	-----

BOOK III

THE DIVISION ENTITLED ELIMINATION (nikkhepa  
bandam)

PART I

CHAPTER I

The Group of Triplets (tikam)	250
-------------------------------	-----

CHAPTER II

The Group on Cause (hetu gocchakam)	274
-------------------------------------	-----

CHAPTER III

The Short Intermediate Set of Pairs (culantara dukam)	288
---	-----

CHAPTER IV

The Intoxicant Group (asava gocchakam)	291
--	-----

CHAPTER V

The Group of the Fetters (samuojana gocchakam)	297
--	-----

## CHAPTER VI

The Group of the Ties (gantha gocchakam)	PAGE 304
--	-------------

## CHAPTER VII

The Group of the Floods (ogha gocchakam)	308
--	-----

## CHAPTER VIII

The Group of the Bonds (yoga gocchakam)	309
---	-----

## CHAPTER IX

The Group of the Hindrances (nivarana gocchakam)	310
--	-----

## CHAPTER X

The Group on Contagion (paramasa gocchakam)	316
---	-----

## CHAPTER XI

The Great Intermediate Set of Pairs (mahantara dukam)	318
---	-----

## CHAPTER XII

The Group on Grasping (upadana gocchakam)	323
---	-----

## CHAPTER XIII

The Group on the Corruptions (kilesa gocchakam)	327
---	-----

## CHAPTER XIV

The Supplementary Set of Pairs (pitthidukam)	331
--	-----

## PART II

The Suttanta Pairs of Terms (suttantika dukam)	338
--	-----

## APPENDIX I

On the Supplementary Digest appended to the Dhamma Sangai and entitled, in the Commentary the Aṭṭhakatha kandam or Attluddhāro	360
--	-----

## APPENDIX II

Of the term Uncompounded Element (asankhatā dhātu)	367
--	-----





## ABBREVIATIONS

### 1 BUDDHIST CANONICAL BOOKS

- A — Anguttara Nikaya  
 C — Cullavagga  
 D — Digha Nikaya  
 Dh p — Dhammapala  
 Dh k — Dhatu Katha  
 Dh S — Dhamma Sangani  
 Jat — Jataka  
 K — Siamese (Kambodian) edition of the text  
 K V — Katha Vatthu  
 M — Majjhima Nikaya  
 M P S — Mahi Parinibbana Sutta (Childers)  
 P P — Puggala Paatti  
 S — Samyutta Nikaya  
 S N — Sutta Nipata  
 Vin — Vinaya

### 2 OTHER BOOKS

- Abh S — Abhidhammattha Sangaha  
 Asl — Attbasalmi  
 Div — Divyavadana  
 J P T S — Journal of the Pali Text Society  
 J P A S — Journal of the Royal Asiatic Society  
 M B V — Mahi Bodhi Vansa  
 Mah — Mahi Vansa  
 Mil — Milinda Panho  
 S B E — Sacred Books of the East  
 Sum — Sumangala Vilasin  
 Vis M — Visuddhi Magga

[By printed text or simply 'text' is always meant the edition published in 1885 by the Pali Text Society unless otherwise stated]



## INTRODUCTORY ESSAY

### I

#### *The Manual and the History of Psychology*

If the tombs of Egypt or the ruins of Greece itself were to give up, among their dead that are now and again being restored to us, a copy of some manual with which the young Socrates was put through the mill of current academic doctrine, the discovery would be hailed, especially by scholars of historical insight, as a contribution of peculiar interest. The contents would no doubt yield no new matter of philosophic tradition. But they would certainly teach something respecting such points as pre-Aristotelian logical methods, and the procedure followed in one or more schools for rendering students conversant with the concepts in psychology, ethics and metaphysic accepted or debated by the culture of the age.

Readers whose sympathies are not confined to the shores of the Mediterranean and Egean seas will feel a stir of interest, similar in kind if fainter in degree, on becoming more closely acquainted with the Buddhist text book entitled *Dhamma Sangani*. The English edition of the Pali text, prepared for the Pali Text Society by Professor Dr. Ed. Muller, and published fifteen years ago, has so far failed to elicit any critical discussion among Pali scholars. A cursory inspection may have revealed little but what seemed dry, prolix and sterile. Such was, at

psychology of their ethics than Aristotle—in a way, that is, which would now be called scientific. Rejecting the assumption of a psyche and of its higher manifestations or nous, they were content to resolve the consciousness of the Ethical Man, as they found it, into a complex continuum of subjective phenomena. They analyzed this continuum, as we might, exposing it, as it were, by transverse section. But their treatment was genetic. The distinguishable groups of dhamma—of states or mental psychoses—‘arise’ in every case in consciousness in obedience to certain laws of causation, physical and moral<sup>1</sup>—that is, ultimately, as the outcome of antecedent states of consciousness. There is no exact equivalent in Pali, any more than there is in Aristotle, for the relatively modern term ‘consciousness’ yet is the psychological standpoint of the Buddhist philosophy virtually as thoroughgoing in its perceptual basis as that of Berkeley. It was not solipsism any more than Berkeley’s immaterialism was solipsistic. It postulated other percipients<sup>2</sup> as Berkeley did, together with not a Divine cause or source of percepts, but the implicit Monism of early thought veiled by a deliberate Agnosticism. And just as Berkeley, approaching philosophical questions through psychology, ‘was the first man to begin a perfectly scientific doctrine of sense perception as a psychologist’<sup>3</sup> so Buddhism, from a quite early stage of its development, set itself to analyze and classify mental processes with remarkable insight and sagacity. And on the results of that psychological analysis it sought to base the whole rationale of its practical doctrine and discipline. From studying the processes of attention and the nature of sensation the range and depth of feeling and the plasticity of the will in desire and in control it organized its system of personal self culture.

<sup>1</sup> Utu and kamma.

<sup>2</sup> Cf *eg* below, p 272 [1045]

<sup>3</sup> G C Robertson, *op cit*, p 154

doctrine, differing only in method of treatment. The *Kathā Vatthu* raises new questions belonging to a later stage in the development of the faith.

The *Dhamma Sangani* is therefore younger than the *Nikāyas*, and older than the *Kathā Vatthu*. If we date it half way between the two, that is, during the first third of the fourth century B.C. (contemporary, therefore, with the childhood of Aristotle *b* 384), we shall be on the safe side. But I am disposed to think that the interval between the completion of the *Nikāyas* and the compilation of the *Dhamma Sangani* is less than that between the latter work and the *Kathā Vatthu* and that our manual should therefore be dated rather at the middle than at the end of the fourth century B.C. or even earlier. However that may be, it is important for the historian of psychology to remember that the ideas it systematizes are, of course, older. Practically all of them go back to the time of the Buddha himself. Some of them are older still.

The history of the text of our Manual belongs to that of the canonical texts taken collectively. There are, however, two interesting references to it apart from the general narrative, in the *Mahā Vansa*, which show, at least, that the *Dhamma Sangani* was by no means laid on the shelf among later Buddhists. King Kassapa V of Ceylon (A.D. 929-939) had a copy of it engraved on gold plates studded with jewels and took it in procession with great honour to a vihara he had built and there offered flowers to it.<sup>1</sup> Another king of Ceylon, Vijaya Bāhu I (A.D. 1065-1120), shut himself up every morning for a time against his people in the beautiful Hall of Exhortation and there made a translation of the *Dhamma Sangani*, no doubt from Pali into Sinhalese.<sup>2</sup>

I can testify to the seriousness of the task, and feel a keen sympathy with my royal predecessor, and envy withal for his proximity in time and place to the seat of orthodox tradition. Nothing, unfortunately, is now known, so far

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<sup>1</sup> *Mah*, ch. I, vers. 50, 51, 56.    <sup>2</sup> *Ibid*, ch. lxx, ver. 17.

1 The Commentary of the dwellers in the 'North Minster'—the Uttara Vihara—at Anuradhapura<sup>1</sup>

2 The Mula, or Maha Atthakatha, or simply 'The Atthakatha,' of the dwellers in the 'Great Minster'—the Maha Vihara—also at Anuradhapura<sup>2</sup>

3 The Andha Atthakatha, handed down at Kañcīpura (Congeraram), in South India

4 The Maha Paccari, or Great Raft, said to be so called from its having been composed on a raft somewhere in Ceylon<sup>3</sup>

5 The Kurunda Atthakatha, so called because it was composed at the Kurundavēlu Vihara in Ceylon<sup>4</sup>

6 The Sankhepa Atthakatha or Short Commentary, which, as being mentioned together with the Andha Commentary,<sup>5</sup> may possibly be also South Indian

Buddhaghosa himself says in the introductory verses to the Atthasalini<sup>6</sup>

'I will set forth, rejoicing in what I reveal the explanation of the meaning of that Abhidhamma as it was chanted forth by Maha Kassapa and the rest (at the first Council), and re chanted later (at the second Council) by the Arahats, and by Mahinda brought to this wondrous isle and turned into the language of the dwellers therein. Rejecting now the tongue of the men of Tambapanni<sup>7</sup> and turning it into that pure tongue which harmonizes with the texts [I will set it forth] showing the opinion of the dwellers in the Great Minster, undefiled by and unmixed with the views of

<sup>1</sup> J. P. T. S., 1882, pp. 115, 116. English in Turnour's *Maha Vansa*, pp. xxvii, xxviii.

<sup>2</sup> Sum 180, 182, *Sadhamma Sangaha*, 55, M. B. V. 131-136.

<sup>3</sup> *Paṭiṣaṭṭha Sūdanī* on M. ii 13, *Sadhamma Sangaha*, 55.

<sup>4</sup> *Sadhamma Sangaha*, 55.

<sup>5</sup> *Yāseṃbha* in the J. R. A. S., 1870 (vol. v, New Series), p. 214.

<sup>6</sup> *Asi*, p. 1, ver. 13 et seq.

<sup>7</sup> *Taṭṭhā* = Ceylon.

the sects, and adducing also what ought to be adduced from the Nikayas and the Commentaries<sup>1</sup>

It would be most interesting if the book as we have it had been written at Gaya in North India, or even if we could discriminate between the portion there written and the additions or alterations made in Ceylon. But this we can no longer hope to do. The numerous stories of Ceylon Theras occurring in the book are almost certainly due to the author's residence in Ceylon. And we cannot be certain that these and the reference to his own book, written in Ceylon, are the only additions. We cannot, therefore, take the opinions expressed in the book as evidence of Buddhist opinion as held in Gaya. That may, in great part, be so. But we cannot tell in which part.

In the course of his work Buddhaghosa quotes often from the Nikayas without mentioning the source of his quotations, and also from the Vibhanga<sup>2</sup> and the Maha Pakarana<sup>3</sup> (that is, the Patthana), giving their names. Besides these Pitaka texts, he quotes or refers to the following authorities:

- 1 His own Samanta Pasādika, *e g*, pp 97, 98
- 2 His own Visuddhi Magga, pp 168, 183, 186, 187 (twice), 190, 198<sup>4</sup>
- 3 The Maha Atthakatha, pp 80, 86, 107
- 4 The Atthalāthacariya, pp 85, 123, 217
- 5 The Atthakatha, pp 108, 113, 188, 267, 313
- 6 The Atthakathas, pp 99, 188
- 7 The Agamatthakatha's p 86<sup>5</sup>

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<sup>1</sup> Agamatthakathasu, perhaps 'from the commentaries on the Nikayas'. See note 5 below.

<sup>2</sup> For instance, pp 165, 170, 176, 178

<sup>3</sup> For instance, pp 7, 9, 87, 212, 409

<sup>4</sup> The apparent references at pp 195, 196 are not to the book

<sup>5</sup> The reading in the printed text is *agamamatthakathasu*. But this is not intelligible. And as we have *agamamatthakathasu* at p 2 ver 17, it is probable we must so read also here, where the meaning clearly is 'in the commentaries on the Nikayas'.

- 8 Ācariyanam samanattakathā, p 90
- 9 Porāṇa, pp 84, 111, 291, 299, 313
- 10 The Thera (that is Nagasena), pp 112, 121, 122
11. Nagasenatthera, p 114
- 12 Ayasma Nagasena, p 119
- 13 Ayasma Nagasenatthera, p 142
- 14 Thera Nagasena, p 120
- 15 Dīgha bhanaka, pp 151, 399 (cf p 407)
- 16 Majjhima bhanaka, p 420
- 17 Vitanda vādī, pp 3, 90, 92, 241
- 18 Petaka, possibly Petakopadesa, p 165

I do not claim to have exhausted the passages in the *Atthasālinī* quoted from these authorities, or to be able to define precisely each work—what, for instance, is the distinction between 5 and 6, and whether 4 was not identical with either. Nor is it clear who were the Porāṇa or Ancients, though it seems likely from the passages quoted, that they were Buddhist thinkers of an earlier age, but of a later date than that of our Manual, inasmuch as one of the citations shows that the ‘Door theory’ of cognition was already developed (see below, p lxxviii, etc.) From the distinct references to 3 and to 7, it seems possible that the so called ‘Great Commentary’ (3) dealt not so much with any particular book, or group of books, as with the doctrines of the Pīṭakas in general.

The foregoing notes may prove useful when the times are ready for a full inquiry into the history of the Buddhist Commentaries.<sup>1</sup> With respect to the extent to which the *Atthasālinī* itself has been quoted in the following pages, it may be judged that the scholastic teaching of eight centuries later is a very fallacious guide in the interpretation of original doctrines, and that we should but darlen counsel

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<sup>1</sup> I may add that a *Tika* or sub-commentary on the *Atthasālinī*, written by a Siamese scholar, Nānakitti, of unknown date, was edited in Sinhalese characters by Kōla-pala Paññasekharā of Kalutara, in Ceylon, and published there in 1860.

if we sought light on Aristotle from mediæval exegesis of the age of Duns Scotus

Without admitting that the course of Buddhist and that of Western culture coincide sufficiently to warrant such a parallel, it may readily be granted that Buddhaghosa must not be accepted *en bloc*. The distance between the constructive genius of Gotama and his apostles as compared with the succeeding ages of epigoni needs no depreciatory criticism on the labours of the exegesists to make itself felt forcibly enough. Buddhaghosa's philology is doubtless crude, and he is apt to leave cruces unexplained, concerning which an Occidental is most in the dark.<sup>1</sup> Nevertheless, to me his work is not only highly suggestive, but also a mine of historic interest. To put it aside is to lose the historical perspective of the course of Buddhist philosophy. It is to regard the age of Gotama and of his early Church as constituting a wondrous 'freak' in the evolution of human ideas, instead of watching to see how the philosophical tradition implanted in that Church (itself based on earlier culture) had in the lapse of centuries been carefully handed down by the schools of Theras, the while the folklore that did duty for natural science had more or less fossilized, and the study of the conscious processes of the mind had been elaborated.

This is, however, a point of view that demands a fuller examination than can here be given it. I will now only maintain that it is even more suggestive to have at hand the best tradition of the Buddhist schools at the fulness of their maturity for the understanding of a work like the Dhamma Sangani than for the study of the Dialogues. Our manual is itself a book of reference to earlier books, and presents us with many terms and formulæ taken out of that setting of occasion and of discourse enshrined in which we meet them in the Nikayas. The great scholar who comments on them had those Nikayas, both as to letter and spirit, well pigeon holed in memory, and cherished both

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<sup>1</sup> Cf. Dr. Neumann in 'Die Reden Gotamo Buddhos' p. xv *et seq.*



with the most reverent loyalty That this is so, as well as the fact that we are bred on a culture so different in mould and methods (let alone the circumstances of its development) from that inherited by him, must lend his interpretations an importance and a suggestiveness far greater than that which the writings of any Christian commentator on the Greek philosophy can possess for us

## IV

*On the Method and Argument of the Manual*

The title given to my translation is not in any way a faithful rendering of the canonical name of the Manual This is admitted on my title page There is nothing very intelligible for us in the expression 'Compendium of States,' or 'Compendium of Phenomena' Whether the Buddhist might find it so or not, there is for him at all events a strong and ancient association of ideas attaching to the title *Dhamma Saṅgani* which for us is entirely non-existent I have therefore let go the letter, in order to indicate what appears to me the real import of the work Namely, that it is, in the first place, a manual or text book, and not a treatise or disquisition, elaborated and rendered attractive and edifying after the manner of most of the *Sutta Pitaka* And then, that its subject is ethics, but that the inquiry is conducted from a psychological standpoint, and, indeed is in great part an analysis of the psychological and psycho physical data of ethics

I do not mean to assert that the work was compiled solely for academic use No such specialized function is assigned it in the Commentary Buddhaghosa only maintains that together with the rest of the *Abhidhamma*,<sup>1</sup> it was the *ipsissima verba* of the Buddha, not attempting to upset the mythical tradition that it was the special mode he adopted in teaching the doctrine to the 'hosts of devas come from all parts of the sixteen world systems, he having

<sup>1</sup> But including the *Mūṭhi* only of the later *Katha Vatthu* Cf 'Dialogues of the Buddha,' p xi, Asl, p 1

placed his mother (re incarnate as a devi) at their head because of the glory of her wisdom <sup>1</sup> Whether this myth had grown up to account for the formal, unpicturesque style of the Abhidhamma, on the ground that the devas were above the need of illustration and rhetoric of an earthly kind, I do not know. The Commentary frequently refers to the peculiar difference in style from that employed in the Suttanta as consisting in the Abhidhamma being *nippariyaya desanā*—teaching which is not accompanied by explanation or disquisition <sup>2</sup> And the definition it gives at the outset of the term *Abhidhamma* shows that this Pitaka, and *a fortiori* the Dhamma Sangani, was considered as a subject of study more advanced than the other Pitakas, and intended to serve as the complement and crown of the learner's earlier courses <sup>3</sup> Acquaintance with the doctrine is as I have said, taken for granted. The object is not so much to extend knowledge as to ensure mutual consistency in the intension of ethical notions and to systematize and formulate the theories and practical mechanism of intellectual and moral progress scattered in profusion throughout the Suttantas <sup>4</sup>

It is interesting to note the methods adopted to carry out this object. The work was in the first instance inculcated by way of oral teaching respecting a quantity of matter which had been already learnt in the same way. And the memory, no longer borne along by the interest of

<sup>1</sup> Asl, p 1

<sup>2</sup> *Eg*, Asl 403. The meaning of this expression is illustrated by its use on p 317 of the *Cy* *na nippariyāyena dīgham rupayatanaṃ* i.e., 'that which is long (or short) is only *inferentially* a visual object'

<sup>3</sup> Asl, p 2. Translated by Mr A C Taylor, J R A S 1894

<sup>4</sup> Professor Edmond Hardy, in his Introduction to the fifth volume of the *Anguttara Nikaya* expresses the belief that the Dhamma Sangani is 'entirely dependent upon the Anguttara'. For my part, I have found no reason to limit the manual's dependence on the Suttantas to any one book. Buddhaghosa does not specially connect the two works.

narrative or by the thread of an argument, had to be assisted by other devices. First of these is the catechetical method. Questions according to Buddhist analysis, are put on five several grounds<sup>1</sup>

to throw light on what is not known,

to compare what one knows with the knowledge of others,

to clear up doubts,

to get the premises in an argument granted,<sup>2</sup>

to give a starting point from which to set out the content of a statement

The last is selected as the special motive of the catechizing here resorted to. It is literally the wish to discourse or expound (*kathetu kamyata*) but the meaning is more clearly brought out by the familiar formula quoted, viz. 'Four in number, brethren, are these Advances in Mindfulness. Now which are the Four? Thus it was held that the questions in the Manual are analytic or explicative having the object of unfolding and thereby of delimitating the implications of a mass of notions which a study of the Suttantas if unaided, might leave insufficiently co-ordinated in the mind.

And the memory helped by the interrogative stimulus, was yet further assisted by the symmetrical *form* of both question and answer as well as by the generic uniformity in the *matter* of the questions. Throughout Book I, in the case of each inquiry which opens up a new subject the answer is set out on a definite plan called *uddesa*—*exposition*—and is rounded off invariably by the *appaṇa*, or emphatic summing up 'all these (whatever they may stand for on other occasions or in other systems) on this occasion = *x*'. The *uddesa* is succeeded by the *niddesa*—*development*—i.e., analytical question and answer on the details of the expository statement. This is indicated formally by the initial adverb *tattha*—*what here* (in this

<sup>1</sup> Isl 55, 56, cf Sum 68

<sup>2</sup> A favourite method in the Dialogues. The Cy quotes as an instance M, 232

connexion) is *a . . b . . c*? Again, the work is in great part planned with careful regard to logical relation. The Buddhists had not elaborated the intellectual vehicle of genus and species, as the Greeks did, hence they had not the convenience of a logic of Definition. There is scarcely an answer in any of these Niddesas but may perhaps be judged to suffer in precision and lucidity from lack of it. They substitute for definition proper what J. S. Mill might have called predication of æquipollent terms—in other words, the method of the dictionary. In this way precision of meaning is not to be expected, since nearly all so called synonyms do but mutually overlap in meaning without coinciding, and hence the only way to ensure no part of the connotation being left out is to lump together a number of approximate equivalents, and gather that the term in question is defined by such properties as the aggregate possesses in common. If this is the rationale of the Buddhist method, the inclusion, in the answer, of the very term which is to be defined becomes no longer the fallacy it is in Western logic. Indeed, where there is no pursuit of exact science, nor of sciences involving ‘physical division, but only a system of research into the intangible products and processes of mind and character, involving aspects and phases *i.e.*, logical division, I am not sure that a good case might not be made out for Buddhist method. It is less rigid, and lends itself better, perhaps, to a field of thought where ‘a difference in aspects is a difference in things’<sup>1</sup>.

However that may be, the absence of a development of the relation of Particular and Universal, of One and All, is met by a great attention to degree of Plurality. Number plays a great part in Buddhist classes and categories.<sup>2</sup> Whether this was inherited from a more ancient lore, such as Pythagoras is said to have drawn from, or whether this feature was artificially developed for mnemonic purposes, I do not know. Probably there is truth in both alternatives.

<sup>1</sup> Professor J. Ward, *Ency. Brit.*, 9th ed., ‘Psychology’.

<sup>2</sup> Cf. especially, not only Book II of this work, but also the whole of the *Anguttara*.

But of all numbers none plays so great a part in aiding methodological coherency and logical consistency as that of duality. I refer of course especially to its application in the case of the correlatives Positive and Negative.

Throughout most of Book II the learner is greatly aided by being questioned on positive terms and their opposites taken simply and also in combination with other similarly dichotomized pairs. The opposite is not always a contradictory. Poom is then left in the 'universe of discourse' for a third class which in its turn comes into question. Thus the whole of Book I is a development of the triplet of questions with which Book III begins (a kusalam being really the Contrary of kusalam though formally its Contradictory). What is *A*? What is *B*? What is (*a'*) i.e. non *A* and non *B*? In Book III there is no obvious ground of logic or method for the serial order or limits observed in the Clusters or Groups and the interpolated sets of Pairs of miscellaneous questions. Nevertheless a uniform method of catechizing characterizes the former.

Finally there is in the way of mnemonic and intellectual aid the simplifying and unifying effect attained by causing all the questions (exclusive of sub inquiries) to refer to the one category of dhamma.

There is it is true a whole Book of questions referring to rupam but this constitutes a very much elaborated sub inquiry on form as one subspecies of a species of dhamma—rupino dhamma, as distinguished from all the rest which are a rupino dhamma. This will appear more clearly if the argument of the work is very concisely stated.

Those who can consult the text will see that the *Matika*, or table of subjects of all the questions (which I have not held it useful to reproduce), refers exclusively to Book III. Book III in fact contains the entire work considered as an inquiry (not necessarily exhaustive) into the concrete or as one might say the applied ethics of Buddhism. In it many if not all fundamental concepts

are taken as already defined and granted. Hence Books I and II are introductory and, as it were, of the nature of inquiry into data. Book II is psycho physical, Book I is psychological. Together they constitute a very elaborate development, and again a sub development, of the first triplet of questions in Book III, viz dhammā which are good, i.e., make good karma, those which are bad, and those which make no karma (the indeterminates). Now, of these last some are simply and solely results<sup>1</sup> of good or bad dhammā, and some are not so, but are states of mind and expressions of mind entailing no moral result (on the agent)<sup>2</sup>. Some again, while making no karma, are of neither of these two species, but are dhammā which might be called either unmoral (rupam),<sup>3</sup> or else *super* moral (uncompounded element or Nirvana)<sup>4</sup>. These are held to constitute a third and fourth species of the third class of dhamma called indeterminate. But the former of the two alone receives detailed and systematic treatment.

Hence the whole manual is shown to be, as it professes to be, a compendium, or, more literally, a co enumeration of dhammā.

The method of treatment or procedure termed Abhidhamma (for Abhidhamma is treatment rather than matter) is, according to the *Matika*, held to end at the end of the chapter entitled *Piṭṭhi dukkaṃ* or Supplementary Set of Pairs. The last thirty seven pairs of questions<sup>5</sup> and answers, on the other hand, are entitled *Suttantika dukkaṃ*. They are of a miscellaneous character, and are in many cases not logically opposed. Buddhaghosa has nothing to say by way of explaining their inclusion, nor the principle determining their choice or number. Nor is it easy to deduce any explanation from the nature or the treatment of them. The name *Suttantika* may mean that they are pairs of terms met with in the Dialogues, or

<sup>1</sup> Book I, Part III, ch. 1.

<sup>2</sup> Book II.

<sup>3</sup> *Ibid.*, ch. 11.

<sup>4</sup> Appendix II.

<sup>5</sup> §§ 1296-1366.

in all the four Nikayas. This is true and verifiable. But I for one cannot venture to predicate anything further respecting them.

## V

*On the Chief Subject of Inquiry—Dhamma.*

If I have called Buddhist ethics psychological, especially as the subject is treated in this work, it is much in the same way in which I should call Plato's psychology ethical. Neither the founders of Buddhism nor of Platonic Socratism had elaborated any organic system of psychology or of ethics respectively. Yet it is hardly overstating the case for either school of thought to say that whereas the latter psychologized from an ethical standpoint, the former built their ethical doctrine on a basis of psychological principles. For whatever the far reaching term *dhammo* may in our manual have precisely signified to the early Buddhists, it invariably elicits, throughout Book I, a reply *in terms of subjective consciousness*. The discussion in the Commentary which I have reproduced below, p. 2, note 3, on *dhammarammanam*, leaves it practically beyond doubt that *dhammo*, when thus related to *mano*, is as a visual object to visual perception—is, namely, mental object in general. It thus is shown to be equivalent to Herbart's *Vorstellung*, to Locke's idea—'whatsoever is the immediate object of perception, thought or understanding'—and to Professor Ward's 'presentation'.<sup>1</sup>

The *dhamma* in question always prove to be, whatever their ethical value, factors of *cittam* used evidently in its widest sense, i.e., concrete mental process or state. Again, the analysis of *rupam* in Book II, as a species of 'in determinate' *dhamma*, is almost wholly a study in the phenomena of sensation and of the human organism as sentient. Finally, in Book III the questions on various *dhamma* are for the most part answered in terms of the four mental skandhas, of the *cittani* dealt with in Book I, and of the springs of action as shown in their

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<sup>1</sup> 'Ency Brit,' 9th ed., art 'Psychology.'

numbered [121] 'Now at that time there are states', and further, the passage from the Satipatthanasutta<sup>1</sup> 'Concerning dhammas he abides watchful over dhammas' And it is with the fourth and last named meaning of dhammo that the term is said to be used in the questions of the Manual Again, a little later (p. 40), he gives a more positive expression to this particular meaning by saying that dhammo so employed, signifies 'that which has the mark of bearing its nature (or character or condition—sabhavadharano) This to us somewhat obscure characterization may very likely in view of the context, mean that dhammo as phenomenon is without substratum, is not a quality cohering in a substance 'Phenomenon is certainly our nearest equivalent to the negative definition of nissatta nijjivam, and this is actually the rendering given to dhammo (when employed in this sense in the Sutta just quoted) by Dr Neumann 'Da wacht ein Mönch bei den Erscheinungen If I have used states or states of consciousness, instead of phenomena, it is merely because, in the modern tradition of British psychology, states of consciousness' is exactly equivalent to such phenomena as are mental or at least conscious And further, because this use of states has been taken up into that psychological tradition on the very same grounds as prompted this Buddhist interpretation of dhamma—the ground of non committal, not to say negation, with respect to any psychical substance or entity

That we have in this country pre eminently, gone to work after the manner of electrical science with respect to its subject matter, and psychologized without a psyche is of course due to the influence of Hume In selecting a term so characteristic of the British tradition as 'states' of mind or consciousness, I am not concerned to justify its use in the face of a tendency to substitute terms more expressive of a dynamic conception of mental operations or of otherwise altered standpoints The Buddhists seem

<sup>1</sup> D (suttanta 22), M 1 61



into noumenal substance, has by this time been more or less admitted. The testimony of the canonical books leaves no doubt on the matter, from Gotama's first sermon to his first converts,<sup>1</sup> and his first Dialogue in the 'Long Collection,' to the first book of the *Katha Vatthu*.<sup>2</sup> There are other episodes in the books where the belief in a permanent spiritual essence is, together with a number of other speculations, waived aside as subjects calculated to waste time and energy. But in the portions referred to the doctrine of repudiation is more positive and may be summed up in one of the refrains of the *Majjhima Nikaya* *Sunnam idam attena va attaniyena va ti*—'Void is this of soul or of aught of the nature of soul'<sup>3</sup> The force of the often repeated 'This is not mine, this is not I, this is not my Self,' is not intended to make directly for goodness but for truth and insight. 'And since neither self nor aught belonging to self I rethren can really and truly be accepted, is not the heretical position which holds—This is the world and this is the self, and I shall continue to be in the future, permanent immutable, eternal of a nature that knows no change yea, I shall abide to eternity'—is not this simply and entirely a doctrine of fools?<sup>4</sup>

And now that the later or scholastic doctrine, as shown in the writings of the greatest of the Buddhist scholastics, becomes accessible, it is seen how carefully and conscientiously this anti-substantialist position had been cherished and upheld. Half way to the age of the Commentators, the *Mihinda pañho* places the question of soul theory at the head of the problems discussed. Then turning to *Buddhaghosa* we find the emphatic negation of the *Suman galā Vilāsinī* (p. 194) —'Of aught within called self which looks forward or looks around, &c., there is none' matched

in the *Atthasālinī*, not only by the above given definition of *dhamma*'s, but also by the equally or even more emphatic affirmation respecting them, given in my *note 1* to p 33 — 'There is no permanent entity or self which acquires the states these are to be understood phenomenally (*sabhavatthena*) There is no other essence or existence or personality or individual whatever Again, attention is drawn in the notes to his often reiterated comment that when a disposition or emotion is referred to *cittam*, *eg*, *nandirago cittassa*<sup>1</sup> the repudiation of an ego is thereby implied Once more, the thoughts and acts which are tainted with 'Āsavas or with corruptions are said to be so in virtue of their being centred in the soul or self,<sup>2</sup> and those which have attained that 'ideal Better,' and have no 'beyond (*anuttara*) are interpreted as having transcended or rejected the soul or self'<sup>3</sup>

To appreciate the relative consistency with which the Buddhists tried to govern their philosophy, both in subject and in treatment, in accordance with this fundamental principle, we must open a book of Western psychology, more or less contemporary, such as the '*De Anima*, and note the sharply contrasted position taken up at the outset

'The object of our inquiry, Aristotle says in his opening sentences, 'is to study and ascertain the nature and essence of the Psyche, as well as its accidents It may be well to distinguish the genus to which the Psyche belongs, and determine what it is whether it is a something and an essence, or quantity, or quality whether it is among entities in potentiality, or whether rather it is a reality Now, the knowledge of anything in itself seems to be useful towards a right conception of the causes of the accidents in substances But the knowledge of the accidents contributes largely in its turn towards knowing what the thing essentially is Thus the

<sup>1</sup> P 277, n 2 also pp 129, note 1, 298, note 3 &c and *cf* p 175, p 1 See also on *dhatu* p lxxvii

<sup>2</sup> P 291 n 7, 327, n 1

<sup>3</sup> P 336 n 2

essence is the proper beginning for every demonstration.

The whole standpoint which the Buddhists brought into question, and decided to be untenable as a basis of sound doctrine, is here accepted and taken as granted. A phenomenon, or series of phenomena, is, on being held up for investigation, immediately and unhesitatingly looked upon under one of two aspects: either it must be a substance, essence, reality, or it belongs to one of those nine other 'Categories'—quantity, quality, etc.—which constitute the phenomenon an attribute or group of attributes cohering in a substance.

It is true that Aristotle was too progressive and original a thinker to stop here. In his theory of mind as *eîdos* or 'form,' in itself mere potentiality, but becoming actuality as implicate in, and as energizing body, he endeavoured to transform the animism of current standpoints into a more rational conception. And in applying his theory he goes far virtually to resolve mind into phenomenal process (*De An.*, III, chaps vii, viii). But he did not, or would not, wrench himself radically out of the primitive soil and plant his thought on a fresh basis, as the Buddhist dared to do. Hence Greek thought abode, for all his rationalizing, saturated with substantialist methods, till it was found acceptable by and was brought up into an ecclesiastical philosophy which, from its Patristic stage, had inherited a tradition steeped in animistic standpoints.

Modern science, however, has been gradually training the popular mind to a phenomenalistic point of view, and joining hands in psychology with the anti-substantialist tradition of Hume. So that the way is being paved for a more general appreciation of the earnest effort made by Buddhism—an effort stupendous and astonishing if we consider its date and the forces against it—to sever the growth of philosophic and religious thought from its ancestral stem and rear it in a purely rational soil.

But the philosophic elaboration of soul theory into Substantialism is complicated and strengthened by a deeply

important factor, on which I have already touched. This factor is the exploitation by philosophy, not of a primitive *Weltanschauung*, but of a fundamental fact in intellectual procedure and intellectual economy. I refer to the process of assimilating an indefinite number of particular impressions, on the ground of a common resemblance, into a 'generic idea' or general notion, and of referring to each assimilated product by means of a common name. Every act of cognition, of coming to know anything is reducible to this compound function of discerning the particular and of assimilating it into something relatively general. And this process, in its most abstract terms, is cognizing Unity in Diversity, the One through and beneath the Many.

Now no one even slightly conversant with the history of philosophy, can have failed to note the connexion there has ever been set up between the concept of substratum and phenomena on the one hand, and that of the One and the Many on the other. They have become blended together, though they spring from distinct roots. And so essential, in every advance made by the intellect to extend knowledge and to reorganize its acquisitions is the co-ordinating and economizing efficacy of this faculty of generalizing, that its alliance with any other deep-rooted traditional product of mind must prove a mighty stay. A fact in the growth of religious and of philosophic thought which so springs out of the very working and growth of thought in general as this tendency to unify, must seem to rest on unshakable foundations.

And when this implicit logic of intellectual procedure, thus subsuming the particular under the general, has been rendered explicit in a formal system of definition and predication and syllogism, such as was worked out by the Greeks, the breach of alliance becomes much harder. For the progress in positive knowledge as organized by the logical methods is brought into harmony with progress in religious and philosophic thought.

This advance in the West is still in force, except in so far as psychological advance, and scientific progress

Noumenon and Unity to contend with. But the alliance had, so far at least as we know or can infer, not yet been welded together by a logical organon, or by any development in inductive science. Gotama and his apostles were conversant with the best culture of their age yet when they shape their discourse according to anything we should call logic, they fall into it rather than wield it after the conscious fashion of Plato or Aristotle. Nor is there in the books, any clear method practised of definition according to genus and species, or of mutual exclusion among concepts. Thus freer in harness, the Buddhist revolutionary philosophy may be said to have attempted a relatively less impracticable task. The development of a science and art of logic in India, as we know it was later in time and though Buddhist thinkers helped in that development it coincided precisely with the decline of Buddhist non-substantialism, with the renaissance of Pantheistic thought.

## VI

### *On the Inquiry into Rūpam (Form) and the Buddhist Theory of Sense*

Taking dhammā, then, to mean *phenomena considered as knowledge*—in other words, as actually or potentially states of consciousness—we may next look more closely into that which the catechism brings out respecting rūpam (Book II, and § 583) considered as a *species* of dhammā. By this procedure we shall best place ourselves at the threshold, so to speak, of the Buddhist position, both as to its psychology and its view of things in general, and be thus better led up to the ethical import of the questions in the first part.

The entire universe of dhammā is classed with respect to rūpam in questions 1091, 1092 (Book III). They are there shown to be either rūpino having form or a rūpino, not having form. The positive category comprises 'the four great phenomena (four elements) and all their derivatives'. The negative term refers to what

Buddhaghosa remarks 'Here, inasmuch as we are able to tell "long," "short," etc., by touch, while we cannot so discern "blue," etc., therefore "long," "short" and the rest are *not* visual forms except inferentially (literally, not visual forms without explanation) *A, B*, placed in such a relation to *C, D*, is only by customary usage spoken of as something seen' (Asl 316)<sup>1</sup> This may not bring us up to Berkeley, but it is a farther step in that direction than Aristotle's mere hint—'There is a movement which is perceptible both by Touch and Sight —when he is alluding to magnitudes, etc., being 'common sensibles,' *i.e.*, perceptible by more than one sense'<sup>2</sup>

To resume *Rupa m*, in its wider sense (as 'all form'), may be due to the popular generalization and representative function of the sense of sight, expressed in Tennyson's line

'For knowledge is of things we see'

And thus, even as a philosophical concept, it may, loosely speaking, have stood for 'things seen,' as contrasted with the unseen world of *dhamma arupina*. But this is by no means an adequate rendering of the term in its more careful and technical use in the second Book of our Manual. For, as may there be seen, much of the content of 'form' is explicitly declared to be invisible<sup>3</sup>

*Rupa m* occurs next, and, with almost equal frequency, together with its opposite, *arupa m*, to signify those two other worlds realms or planes<sup>4</sup> of temporal existence,

<sup>1</sup> The symbols are my own adaptation, not a literal rendering. In the account of the 'external senses' or *Indriyas* given in the (later) *Sankhya* text books, Professor Garbe points out that the objects of sight are limited to colour (*rupa*), exclusive of form (Garbe, 'Die *Sankhya Philosophie*, p. 258)

<sup>2</sup> 'De Anima,' II vi

<sup>3</sup> Cf §§ 597 *et seq.*, 657, 658, 751, 752, etc

<sup>4</sup> To the employment of 'universe' for *avacaram* exception may be taken, since the latter term means only a *part* of the Oriental cosmos. I admit it calls for apology

which Buddhism accepted along with other current mythology, and which, taken together with the lowest, or sensuous plane of existence, exhaust the possible modes of re birth. These *avacaras*, or loci of form and non form, are described in terms of vague localization (§§ 1280-85), but it is not easy to realize how far existence of either sort was conceived with anything like precision. Including the 'upper' grades of the world of sensuous existence, they were more popularly known as heaven or *sagga* (*svarga*), i.e., the Bright. Their inhabitants were *devas*, distinguished into hosts variously named. Like the heaven of the West or the Near East, they were located 'above'. Unlike that heaven, life in them was temporal, not eternal.

But the *Dhamma sangani* throws no new light on the kind of states they were supposed to be. Nor does *Buddhaghosa* here figure as an Eastern Dante, essaying to body out more fully, either dogmatically or as in a dream, such ineffable oracles as were hinted at by a Paul 'caught up to the third heaven'. Whether in the body or out of the body I cannot tell—God knoweth, or the ecstatic visions of a John in lonely exile. The *Atthasālini* is not free from divagations on matters of equally secondary importance to the earnest Buddhist.<sup>1</sup> Yet it has nothing

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to tell of a mode of being endowed with rūpa, yet without the kama, or sensuous impulses held to be bound up with rūpa, when the term is used in its wider sense<sup>1</sup> Nor does it enlighten us on the more impalpable denizens of a plane of being where rūpa itself is not, and for which no terms seem held appropriate save such as express high fetches of abstract thought<sup>2</sup> We must go back after all, to the Nikayas for such brief hints as we can find We do hear, at least, in the Dīgha Nikāya, of beings in one of the middle circles of the Form heavens termed Radiant (Abhassara), as 'made of mind, feeding on joy, radiating light, traversing the firmament, continuing in beauty'<sup>3</sup> Were it not that we miss here the unending melody sounding through each circle of the Western poet's Paradise,<sup>4</sup> we might well apply this description to Dante's 'anime liete,' who, like incandescent spheres

'Fiammando forte, a guisa di comete,  
E come cerchi in tempra d' orioli  
Si gran'

Like to those brilliant visions the heavens of Form seem to have been than to the 'quiet air' and 'the meadow of fresh verdure' on that slope of Lambo where

'Genti v' eran con occhi tardi e gravi,'

who

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perhaps to the inference that in the two superior planes it was not required

<sup>1</sup> See pp 168 170 'All form is that which is related, or which belongs to the universe of sense, not to that of form, or to that of the formless'

<sup>2</sup> See the four Āruppas, pp 71 75

<sup>3</sup> D 1 17 Again we read (D 1 195), that of the three possible 'personalities' of current tradition, one was made of mind, having form, and a complete organism, and one was without form and made of consciousness, or perception (arupī sannamayo)

<sup>4</sup> There is no lack of music in some of the lower Indriya heavens Cf, e g, M 1 252, on Sakka the god enjoying the music in his sensuous paradise And see Vimāna Vatthu, *passim*



'Parlavan rado, con voci soavi'

Yet the rare, sweet utterances of these devas of Europe, discoursing with 'the Master of those who know,' may better have accorded with the Buddhist conception of 'beings made of mind' than the choric dances of the spheres above

Among these shadowy beings, however, we are far from the fully bodied out idea of the 'all form' and the 'skandha of form' of the second and third Books of the Manual. It may be that the worlds of *rupa* and *arupa* were so called in popular tradition because in the former, visible, and in the latter, invisible, beings resided. But whereas attributes concerning either are 'sadly to seek,' there is no lack of information concerning the attributes of form in the 'sensuous universe' or *kamavacaram*. If the list given of these in the first chapter of Book II be consulted, it will be seen that I have not followed the reading of the P. T. S. edition when it states that all form is *kamavacaram eva*, *rupavacaram eva*, that is, is both related to the universe of sense and also to that of form. The Siamese edition reads *kamavacaram eva, na rupavacaram eva*. It may seem at first sight illogical to say that form is not related to the universe of form. But the better logic is really on the side of the Siamese. On page 331 of my translation,<sup>1</sup> it is seen that the *avacaras* were mutually exclusive as to their contents. To belong to the universe of form involved exclusion from that of sense. But in the inquiry into 'all form' we are clearly occupied with facts about this present world and about women and men as we know them—in a word, with the world of sense. Hence the 'all form' of Book II is clearly *na* the form of the *rupavacaram*. It is not used with the same implications.

Further than this, further than the vague *avacara* geography gathered already from other sources, the Manual does not bring us, nor the Commentary either

<sup>1</sup> §§ 1241-1251 of the P. T. S.'s edition

We come then to rūpam in the sensuous plane of being or at least to such portion of that plane as is concerned with human beings to sabbam rūpam and to its distribution in each human economy, termed rupak-khandho. Whether taken generally, or under the more specialized aspect, there seems to be unanimity of teaching concerning the various manifestations of it.<sup>1</sup> Under it are comprised four ultimate primary, or undervivable constituents and twenty three secondary, dependent or derived modes. Thus

### R u p a m

No upāda	Upāda
<p>= (a) The Tangible (i.e., earthy or solid lambent or fiery, gaseous or aerial elements, or great phenomena), (b) The Fluid (or moist) Element</p>	<p>= (a) The Five Senses, (b) The Four Objects of Sense (excluding Tangibles), (c) The Three Organic Faculties (d) The Two Modes of Intima- tion, (e) The Element of Space, (f) Three Qualities of Form, (g) Three Phases in the Evolution of Form, (h) Impermanence of Form, (i) Bodily nutriment</p>

To enter with any fulness of discussion into this classification, so rich in interesting suggestions, would occupy itself a volume. In an introduction of mere notes I will offer only a few general considerations.

We are probably first impressed by the psychological aspect taken of a subject that might seem to lend itself to purely objective consideration. The main constituents of

<sup>1</sup> Cf., e.g., S. iii 59, with Dh. S., § 584, and Vis. Mag.

the material world, classified in the East as we know them to have been classified, contemporaneously, in the West, are set down in terms of subjective or conscious experience. The *apodhatu* is not called explicitly the Intangible, virtually, however, it and the other three 'Great Phenomena,' or literally 'Great things that have Become,' are regarded from the point of view of how they affect us by way of sense. We might add, how they affect us most fundamentally by way of sense. In the selection of Touch among the senses the Indian tradition joins hands with Demokritus. But of this no more at present.

Again, in the second table, or secondary forms, the same standpoint is predominant. We have the action and reaction of sense object and sense, the distinctive expressions of sex and of personality generally, and the phenomena of organic life, as 'sensed' or inferred, comprehended under the most general terms. Two modes of form alone are treated objectively: space and food. And of these, too, the aspect taken has close reference to the conscious personality. *Ākaso* is really *okaso*, room, or opportunity, for life and movement. Food, though described as to its varieties in objective terms, is referred to rather in the abstract sense of nutrition and nutriment than as nutritive matter. (Cf p 203, n 3)

<sup>1</sup> Better in Greek *τα γερόμενα*, or in German *die vier grossen Geordneten*. How the Buddhist logic exactly reconciled the anomaly of *apodhatu* as undervived and yet as inaccessible to that sense which comes into contact with the undervived is not, in the Manual, clearly made out. In hot water, as the Cy says, there is heat, gas, and solid, and hence we feel it. Yet by the definition there must be in fluid a something undervived from these three elements.

The Buddhist Sensationalism was opposed to the view taken in the Upanishad, where the senses are derived from *prajñā* (rendered by Prof. Deussen 'consciousness'), and *ātman* from the World Soul. In the Garbha Up., however, *prajñā* is spoken of as *pre*. The Buddhist view was subsequently again opposed by the Sāṅkhya philosophy, but not by the Nyāya.

Or we may be more especially struck by the curious selection and classification exercised in regard to the items of the catalogue of form

Now, the compilers of this or of any of the canonical books were not interested in *rupam* on psychological grounds as such. Their object was not what we should term scientific. They were not inquiring into forms either as objective existences, or as mental constructions, with any curiosity respecting the macrocosm, its parts, or its order. They were not concerned with problems of *pri*ordial *ἔλγ*, of first causes or of organic evolution, in the spirit which has been operative in Western thought from Thales (claimed by Europe) to Darwin. For them, as for the leaders of that other rival movement in our own culture, the tradition of Socrates and Plato, man was, first and last, the subject supremely worth thinking about. And man was worth thinking about as a moral being. The physical universe was the background and accessory, the support and the 'fuel' (*upadānam*), of the evolution of the moral life. It was necessary to man as ethical (at least during his sojourn on the physical plane), but it was only in so far as it affected his ethical life that he could profitably study it. The Buddhist, like the Socratic view, was that of primitive man—'What is the *good* of it?'—transformed and sublimated by the evolution of the moral ideal. The early questioning: Is such and such good for life preservation, for race preservation for fun? or is it bad? or is it indeterminate? becomes in evolved ethics: Does it make for my perfection for others' perfection for noblest enjoyment? does it make for the contrary? does it make for neither?

And the advance in moral evolution which was attempted by Buddhist philosophy, coming as it did in an age of metaphysical dogmatism and withal of scepticism brought with it the felt need of looking deeper into those data of mental procedure on which dogmatic speculation and ethical convictions were alike founded<sup>1</sup>

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<sup>1</sup> G. Croom Robertson, 'Philosophical Remains' p. 3

Viewed in this light, the category of rupam or of rupakkhandho becomes fairly intelligible, both as to the selection and classification of subject matter and as to the standpoint from which it is regarded. As a learner of ethical doctrine, pursuing either the lower or the higher ideal, the Buddhist was concerned with the external world just as far as it directly and inevitably affected his moral welfare and that of other moral beings, that is to say, of all conscious animate beings. To this extent did he receive instruction concerning it.

In the first place the great ultimate phenomena of his physical world were one and the same as the basis of his own physical being. That had form, so had this. That was built up of the four elements so was this. That came into being, persisted, then dissolved, this was his destiny too, as a temporary collocation or body, 'subject to erosion, abrasion, dissolution and disintegration'.<sup>1</sup> And all that side of life which we call mind or consciousness, similarly conceived as collocations or aggregates was bound up therein and on that did it depend.

Here then, was a vital kinship, a common basis of physical being which it behoved the student of man to recognise and take into account, so as to hold an intelligent and consistent attitude towards it. The bhikkhu sekho<sup>2</sup> 'who has not attained, who is aspiring after the unsurpassable goal,' has to know, *inter alia* earth, water, flame, air, each for what it is, both as external and as part of himself<sup>3</sup>—must know 'unity' (ekattam) for what it is, must indulge in no conceits of fancy (mā maññi) about it or them, and must so regard them that of him it may one day be said by the masters *Parinñātā tassa!*—'He knows it thoroughly.'

To this point we shall return. That the elements are considered under the aspect of their tangibility involves

<sup>1</sup> D i 76 seq.

<sup>2</sup> The brother in orders undergoing training. M i 1

<sup>3</sup> M i, pp 165, et seq., pp 121, et seq.

for the Buddhist the further inquiry into the sensitive agency by which they affect him as tangibles, and so into the problem of sensation and sense perception in general. On this subject the Dhamma sangani yields a positive and valuable contribution to our knowledge of the history of psychology in India in the fourth century B.C. It may contain no matter additional to that which is reproduced in Hardy's 'Manual of Buddhism' (pp. 399-404, 419-423). But Hardy drew *directly* from relatively modern sources, and though it is interesting to see how far and how faithfully the original tradition has been kept intact in these exegetical works, we turn gladly to the stronger attractions of the *first academic formulation* of a theory of sense which ancient India has hitherto preserved for us. There is no such analysis of sensation—full, sober, positive, so far as it goes—put forward in any Indian book of an equally early date. The pre-Buddhist Upanishads (and those, too, of later date) yield only poetic adumbrations, sporadic aphorisms on the work of the senses. The Nyaya doctrine of *pratyaksha* or perception, the Jaina Sutras, the elaboration of the Vedānta and Sāṅkhya doctrines are of course, of far later date. It may not, therefore, be uncalled for if I digress at some length on the Buddhist position in this matter, and look for parallel theories in the West rather than in India itself.

The theory of action and reaction between<sup>1</sup> the five special<sup>1</sup> senses and their several objects is given in pages 172-190 and 197-200 of my translation. It may be summarized as follows:

#### A. The Senses

First a general statement relating each sense in turn (a) to Nature (the four elements), (b) to the individual<sup>1</sup>

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<sup>1</sup> They are called 'special' in modern psychology to distinguish them from organic general or systemic sense, which works without specially adapted peripheral organs.

organism, and affirming its invisibility and its power of impact

Secondly, an analysis of the sensory process, in each case, into

(a) A personal agency or apparatus capable of reacting to an impact not itself,

(b) An impinging 'form,' or form producing an impact of one specific kind,

(c) Impact between (a) and (b),

(d) Resultant modification of the mental continuum, viz in the first place, contact (of a specific sort), then, hedonistic result, or intellectual result, or, presumably, both. The modification is twice stated in each case, emphasis being laid on the mutual impact, first as causing the modification then as constituting the object of attention in the modified consciousness of the person affected

## B The Sense objects

First a general statement relating each kind of sense object in turn to Nature, describing some of the typical varieties, and affirming its invisibility except in the case of visual objects,<sup>1</sup> and its power of producing impact \*

Secondly, an analysis of the sensory process in each case as under A, but, as it were, from the side of the sense object, thus

(a) A mode of form or sense object, capable of producing impact on a special apparatus of the individual organism,

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<sup>1</sup> This insistence on the invisibility of all the senses, as well as on that of all sense objects except sights or visual forms is to me only explicable on the ground that rupam recurring in each question and each answer, and signifying, whatever else it meant, in popular idiom, things *seen*, it was necessary, in philosophic usage, to indicate that the term though referring to sense, did not, with one exception, connote things *seen*. Thus, even solid and fiery objects were, *qua* tangibles, not visible. They were not visible to the *kaya*, or skin sensitivity. They spelt visible only to the eye.

<sup>1</sup> See p. 183, n. 1

(b) The impact of that apparatus,

(c) The reaction or complementary impact of the sense object,

(d) Resultant modification of the mental continuum, viz in the first place, contact (of a specific sort), then hedonistic result, or intellectual result, or, presumably, both. The modification is twice stated, in each case emphasis being laid on the mutual impact, first as causing the modification, then as constituting the object of attention in the modified consciousness thus affected.

If we, for purposes of comparison, consult Greek views on sense perception before Aristotle—say, down to B.C. 350—we shall find nothing to equal this for sobriety, consistency and thoroughness. The surviving fragments of Empedoklean writings on the subject read beside it like airy fancies, nor do the intact utterances of Plato bring us anything more scientific. Very possibly in Demokritus we might have found its match, had we more of him than a few quotations. And there is reason to surmise as much, or even more, in the case of Alkmaeon.

Let me not, however, be understood to be reading into the Buddhist theory more than is actually there. In its sober, analytical prose, it is no less archaic, naive, and inadequate as explanation than any pre-Aristotelian theory of the Greeks. The comment of Dr. Siebeck on Empedokles applies equally to it: 'It sufficed him to have indicated the possibility of the external world penetrating the sense organs as though this were tantamount to an explanation of sensation. The whole working out of his theory is an attempt to translate in terms of a detailed and consecutive physiological process the primitive, naive view of cognition.' Theory of this calibre was, in Greece, divided between *impact* (Alkmaeon, Empedokles, with respect to *sight*, Demokritus, Plato, who, to *impact* adds a *commingling* of sense and object) and *access* (efflux and pore theory of Empedokles) as the essential part of the process. The Buddhist



explanation confines itself to *impact*<sup>1</sup>. But neither East nor West, with the possible exception of Alkmæon, had yet gripped the notion of a conducting medium. In Aristotle all is changed. 'Eidola' which collide, and 'aporrhoe' which penetrate, have been thrown aside for an examination into 'metaxu'. And we find the point of view similarly shifted in Buddhaghosa's time though how long before him this advance had been made we do not know. Nor was there in the earlier thought of East or West, any clear dualistic distinction drawn between mind and matter, between physical (and physiological) motion or stimulus on the one hand and consequent or concomitant mental modification on the other, in an act of sense perception. The Greek explanations are what would now be called materialistic. The Buddhist description may be interpreted either way. It is true that in the *Milinda pañho*, written some three or four centuries later than our *Manual*, the action and reaction of sense and sense object are compared in realistic metaphor to the clash of two cymbals and the butting of two goats<sup>2</sup>. But being metaphorical, this account brings us really no further. The West, while it retained the phraseology characterizing the earlier theory of sense, ceased to imply any direct physical impact or contact when speaking of being 'struck by sights sounds, or ideas. How far, and how early, was this also the case in the East?

The very fact that the Buddhist theory, with all its analytical and symmetrical fulness of exposition, yields so very abstract and schematic a result leaves the way open to surmise that, even in the time of our *Manual*, the process of sense impression was not materialistically concerned<sup>3</sup>.

<sup>1</sup> *Iccas* comes later into prominence with the development of the 'Door theory'. See following section.  
<sup>2</sup> 'Milindapañho,' p 10 S. B. L., vol xxxv, pp 92, 93.  
<sup>3</sup> Cf. below, p 5 n 2.

<sup>4</sup> Note 2, p 175, below, suggests the eye, in the case of light. If so, in what shape did the object get there?

We are not told, for instance, *where* the mutual impact takes place, nor *with what* a distant object impinges. And if *dhamma* are conceived, as in the Manual, as actual or potential states of consciousness, and *rupam* is conceived as a species of *dhamma*, it follows that both the *rupam*, which is 'external' and comes into contact with the *rupam* which is 'of the self,' and also this latter *rupam* are regarded in the light of the two *mental* factors necessary to constitute an act of sensory consciousness, actual or potential.

Such may have been the psychological aspect adumbrated groped after—not to go further—in the Dhamma sangani itself. That the traditional interpretation of this impact theory grew psychological with the progress of culture in the schools of Buddhism seems to be indicated by such a comment in the Atthasālini as '*strikes (impinges) on form* is a term for the eye (*i.e.*, the visual sense) being receptive of the object of consciousness'.<sup>1</sup> This seems to be a clear attempt to resolve the old metaphor, or, it may be, the old physical concept, into terms of subjective experience. Again, when alluding to the simile of the cymbals and the rams, we are told by Buddhaghosa to interpret 'eye' by 'visual cognition,' and to take the 'concussion' in the sense of *function*.<sup>2</sup> Once more, he tells us that when feeling arises through contact, the real causal antecedent is mental, though apparently external.<sup>3</sup>

Without pursuing this problem further, we cannot leave the subject of sense and sensation without a word of comment and comparison on the prominence given in the Buddhist theory to the notion of 'contact' and the sense of touch. As with us, both terms are from the same stem. But *phassa* (contact), on the one hand, is generalized to include all *receptive* experience, sensory as well as idea

<sup>1</sup> Asl 309 Cakkhum arammanam sampaticcha yamanam eva rupamhi patihanñati nama

<sup>2</sup> *Ibid* 108 'kiccatthen' eva

<sup>3</sup> See below, p 5, n 2

clear conclusion on this matter. But in addition to the remark quoted above, in which visual magnitudes are pronounced to be really tactile sensations, it has one interesting illustration of our proverb, 'Seeing is believing but Touch is the real thing'. It likens the four senses, excluding touch, to four balls of cotton wool, intervening between hammer and four anvils (i.e., Upādārupam, or derived form, without and within) and deadening the impact. But in Touch, hammer smites through wool, getting at the bare anvil.<sup>1</sup>

Further considerations on the Buddhist theory of sense, taking us beyond bare sensation to the working up of such material into concrete acts of perception, I propose to consider briefly in the following section. The remaining heads of the rūpa skandha are very concisely treated in the middesa answers (pp. 190-197), and, save in the significance of their selection, call for no special treatment.

It is not quite clear why senses and sense objects should be followed by three indriyas—by three only and just these three. The senses themselves are often termed indriyas, and not only in Buddhism. In the indriyas of sex, however, and the phenomena of nutrition, the rūpa skandha in both the self and other selves, is certainly catalogued under two aspects as general and as impressive as that of sense. In fact, the whole organism is modifiable by the 'sabbham rūpam' without, may be said to be summed up under these three aspects. They fit fairly well into our division of the receptive side of the organism, considered, psychophysically, as *general* and *special sensibility*. From his ethical standpoint the learner did well to take the life in which he shared into account under its impressive aspects of sense, sex and nutrition. And this not only in so far as he was receptive. The very term *indriyam*, which is best paralleled by the Greek *δυναμις*, or faculty—i.e., 'powers in us, and in all other

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<sup>1</sup> Asl. 263, below, p. 127, n. 1

describes four elements, leaving out *akāśa*. Eliminated for some reason from the Underived, when the Dhamma sangani was compiled, it was logically necessary to include it under *Derived Rūpam*. That it was so included because it was held to be a mental construction or a 'pure form of intuition,' is scarcely tenable.

And yet the next seven items of derived form are apparently to be accepted rather as concepts or aspects of form than as objective properties or 'primary qualities' of it. Be that as it may, all the seven are so many common facts about *rūpam*, both as '*sabbam*' and as *skandha*. The 'Three Qualities' indicated the ideal efficiency for moral ends to which the *rūpa skandha*, or any form serving such an end, should be brought. The Three Phases in the organic evolution of form and the great fact of Impermanence applied everywhere and always to all form. And as such all had to be borne in mind, all had to co operate in shaping theory and practice.

Concerning, lastly, the *āhāro*, or support, of the *rūpa skandha*, the hygiene and ethics of diet are held worthy of rational discussion in the *Sutta Pitaka*.<sup>1</sup>

We have now gone with more or less details into the divisions of *rūpam* in the 'sensuous universe,' with a view of seeing how far it coincided with any general philosophical concept in use among ourselves. For me it does not fit well with any, and the vague term 'form,' implicated as it is, like *rūpam*, with 'things we see,' is perhaps the most serviceable. Its inclusion of faculties and abstract notions as integral factors prevent its coinciding with 'matter,' or 'the Extended,' or 'the External World'. If we turn to the list of attributes given in Chapter I of Book II, *rūpam* appears as pre eminently the *unmoral* (as to both cause and effect) and the *non mental*. It was 'favourable' to immoral states, as the chief constituent of a world that had to be mastered,

<sup>1</sup> Lightness plasticity, wieldiness, pp 194, 195

<sup>2</sup> Cf, e g, M 1, Suttas 54, 55, 65, 66, 70

and transcended by moral culture, but the immoral states exploiting it were of the other four skandhas. It included the phenomena of sense but rather on their physical pre mental side than as full fledged facts of consciousness. And it was sharply distinguished, as a constituent 'collocation' or 'aggregate' (skandha, rasi), in the total aggregate of the individual organism from the three collocations called cetasika (feelings, perceptions, syntheses), and from that called citta (intellect, thought, cognition). The attabhavo, or personality, minus all mental and moral characteristics, is rupam.

As such it is one with all rupam not of its own composition. It is 'in touch' with the general impersonal rupam, as well as with the mental and moral constituents of other personalities by way of *their* rūpam. That this intercommunication was held to be possible on the basis and in virtue of, this common structure was probably as implicit in the Buddhist doctrine as it was explicit in many of the early Greek philosophers. It is not impossible that some open allusions to 'like being known by like' may be discovered in the Pitakas as a consciously held and deliberately stated principle or ground of the impressibility of the sentient organism. No such statement occurs in our Manual. But the phrase, recurring in the case of each of the special senses, 'derived from the four Great Phenomena,' may not have been inserted without this implication. Without further evidence, however, I should not be inclined to attach philosophical significance in this direction to it. But on the one hand we have an interesting hint in the Commentary that such a principle *was* held by early Buddhists. 'Where there is difference of kind (or creature), we read,<sup>1</sup> there is no sensory stimulus. According to the Ancients, "Sensory stimulus is of similar kinds, not of different kinds".'

<sup>1</sup> Asl 313 Bhuta visese hi sati pasādo va na uppajjati.  
'Samānanāṃ bhūtanāṃ hi pasādo, na viśamanānaṃ ti'  
Porana

And again 'The solid, both within and without, becomes the condition of the sense of touch in the laying hold of the object of perception—in discerning the tangible'<sup>1</sup> It is true that Buddhaghosa is discoursing, not on this question, but on what would now be called the specific energy, or specialized functioning, of nerve Nevertheless, it seems inferable from the quotations that the principle was established And we know also how widely accepted (and also contested)\* this same principle—*Η γιῶσις τοῦ ὁμοίου τῷ ὁμοίῳ*—was in Greece, from Empedokles to Plato and to Plotinus,<sup>3</sup> thinkers, all of them, who were affected, through Pythagorism or otherwise, by the East The vivid description by Buddhaghosa (cf below, pp 173 174) of the presence in the seat of vision of the four elements is very suggestive of Plato's account of sight in the 'Timæus, where the principle is admitted

Whether as a principle or merely as an empirical fact, the oneness of man's rupashandha with the sabbam rupam without was thoroughly admitted, and carefully taught as orthodox doctrine And with regard to this linship, I repeat, a certain philosophical attitude, both theoretical and practical, was inculcated as generally binding That attitude is, in one of the Majjhima discourses,<sup>4</sup> led up to and defined as follows All good states (*dhammā*) what ever are included in the Four Noble Truths concerning Ill<sup>5</sup> Now the First Noble Truth unfolds the nature of Ill—that it lies in using the five skandhas for Grasping<sup>6</sup> And the

<sup>1</sup> *Ibid*, 315 *Ajḥattika bahira pathavi etassa kya pasadassa arammanagahane phoṭṭhabbajjanane pac cayo hoti*

<sup>2</sup> Cf Aristotle's discussion, *De An*, 1 2 5

<sup>3</sup> Cf the passage, *Enn* 1 6 9 reproduced by Gothe *οὐ γὰρ ἂν τῷ τῷ τότε εἶδεν ὀφθαλμὸς ἥλιον ἡλιοειδὴς μὴ γεγεννημένος*

<sup>4</sup> *M* 1 184, *et seq*

<sup>5</sup> See below, p 276

<sup>6</sup> *Ibid*, p 323 I have retained the meaning of 'Grasping' as dictated by Buddhaghosa for the group of the Four kinds of Grasping Dr Neumann renders *upadanaḥ*

first of the five is that of *rupam*. Now *rūpam* comprises the four Great Phenomena and all their derivatives. And the first of the four is Earth (the solid element). Then the solid *uṭṭham*, or 'belonging to the self,' is catalogued, with the injunction that *it is to be regarded as it really is with right wisdom* (*yathabhutam sammapaññaya dattabbam*). And this means that—while recognizing his kinship with the element to the full—the good student should not identify himself with it so as to see in it a permanent unchanging substance *as which* he should persist amid transient phenomena. He was to reflect, 'This is not mine, it is not *I*, it is not the soul of me.' 'It is void of a Self.'<sup>1</sup> And so for the other three elements. In their mightiest manifestations—in the earthquake as in the flood, in conflagration as in tempest—they are but temporal phenomenal, subject to change and decay. Much more is this true of them when collocated in the human organism. So far from losing himself in his meditation in the All, in Nature, in 'cosmic emotion' of any kind he had to realize that the *rupam* in which he participated was but one of the five factors of that life which, in so far as it engulfed and mastered him and bore him drifting along was the great Ill, the source of pain and delusion. From each of those five factors he had to detach himself in thought, and attain that position of mastery and emancipation whereby alone the true, the Ideal Self could emerge—temporary as a phenomenal

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*khandho* by element of the impulse to live (*Lebenstrieb*, an expression doubtlessly prompted by Schopenhauer's philosophy). It would be very desirable to learn from the Pāṇca Sūtra (Buddhaghosa's 'Commentary on the Majjhima Nikāya'), whether the Commentator interprets the term to the same effect in both passages. Dhamma diṇṇa, the woman apostle, explains *upadanam*, used with a similar context, as meaning 'passionate desire in the five skandhas of grasping' (M i 300).

<sup>1</sup> See above, p xxxvi, where the context leaves no doubt as to what the reflection is meant to emphasize.

collocation, eternal by its ethical aspiration. And the practical result of cultivating 'this earth like culture' and the rest, as Gotama called it in teaching his son, was that 'the mind was no longer entranced by the consideration of things as affecting him pleasantly or disagreeably,'<sup>1</sup> but 'the disinterestedness which is based on that which is good was established.'<sup>2</sup> 'And he thereat is glad'—and rightly so—'for thus far he has wrought a great work.'

These seem to me some of the more essential features in the Buddhist Dharma concerning Rupam.

## VII

### *On the Buddhist Philosophy of Mind and Theory of Intellection*

It would have been the greatest possible gain to our knowledge of the extent to which Buddhism had developed any clear psychological data for its ethics, had it occurred to the compilers of the Dhamma Sangam to introduce an analysis of the other four skandhas parallel to that of the skandha of form. It is true that the whole work, except the book on rūpam, is an inquiry into arupino dhamma, conceived for the most part as mental phenomena, but there is no separate treatment of them divided up as such. Some glimpses we obtain incidentally, most of which have been pointed out in the footnotes to the translation. And it may prove useful to summarize briefly such contribution as may lie therein to the psychology of Buddhism.

And, first, it is very difficult to say to what extent, if at all, such psychological matter as we find is distinctively and originally Buddhist, or how much was merely adopted from contemporary culture and incorporated with the Dharma. Into this problem I do not here propose to inquire farther. If there be any originality, any new departure in the psychology scattered about the Nikayas it is more likely to be in aspect and treatment than in neq

<sup>1</sup> M : 123, 124

<sup>2</sup> M : 186



matter Buddhism preached a doctrine of regenerate personality, to be sought after and developed by and out of the personal resources of the individual through a system of intellectual self culture. Thrown back upon himself, he developed introspection, the study of consciousness. But, again, his doctrine imposed on him the study of psychical states without the psyche. Nature without and nature within met, acted and reacted and the result told on the organism in a natural orderly necessary way<sup>1</sup>. But there was no one adjusting the machinery<sup>2</sup>. The Buddhist might have approved of Leibniz's amendment of Locke's 'Nihil est in intellectu quod non prius fuerit in sensu' in the additional phrase 'nisi ipse intellectus'. But he would not thereby have exalted *viññanam cittaṃ* or *maṇo* to any hypostatic permanence as prior or as immanent. He would only admit the priority of intellect to particular sensations as a natural order obtaining among the phenomenal factors of any given act of cognition.

Psychological earnestness then, and psychological inquiry into mental phenomena coexisting apart from, and in opposition to the usual assumption of a psychical entity such are the only distinctively Buddhist features which may, in the absence of more positive evidence than we yet possess be clumed in such analysis of mind as appears in Buddhist ethics.

Of the results of this earnest spirit of inquiry into mental phenomena, in so far as they may be detached from ethical doctrine and assigned their due place in the history of human ideas it will be impossible for several years to prepare any adequate treatment. Much of the *Abhi dhamma Pitaka* and even some of the *Sutta Pitaka*, still remains unedited.

Of the former collection nothing has been translated with the exception of the attempt in this volume. And, since Buddhist psychology has an evolution to show covering nearly a thousand years, we have to await fresh materials

<sup>1</sup> Cf. Mil. 57-61

<sup>2</sup> Sum. 191

look to find terms discriminating such notions from among other mental characteristics. We are reminded instead of Matthew Arnold's well known remark that as, at Soli, no one spoke of solecisms, so in England we had to import the term Philistine.

But, whereas it is the *Atthasalini*, written from the standpoint of a later elaboration of thought, that makes explicit what it holds to be the intention of the classic manual, the latter work lends itself without straining to such interpretation. I pass over Buddhaghosa's comments on the limitations and the movements of attention reproduced below, pp 198, n 2, 200, n 1, as derived very possibly from thought nearer to his own times. Again, with respect to the residual unspecified factors in good and bad thoughts—the or whatever other states<sup>1</sup>—among which the Commentator names, as a constant, *manasikara* or attention—this specifying may be considered as later elaboration. But when the Commentary refers the curious alternative emphasis in the description of the sensory act<sup>2</sup> to just this distinction between a percipient who is prepared or unprepared for the stimulus it seems possible that he is indeed giving us the original interpretation.

<sup>1</sup> See below p 5 n 1, also *Asl*, pp 168, 250 etc. The definition given of *manasikara* in the '*ye va panaka*' passage of the Commentary (p 133) is difficult to grasp fully, partly because, here and there, the reading seems doubtful in accuracy, partly because of the terms of the later Buddhist psychology employed, which it would first be necessary to discuss. But I gather that *manasikara* may be set going in the first middle, or last stage of an act of cognition—i.e., on the *rammanam* or initial presentation, the *vithi* (or *avajjanam*), and the *javanam*, that in this connexion it is concerned with the first of the three, that it involves memory, association of the presentation with [mental] 'associates,' and confronting the presentation. And that it is a constructive and directing activity of mind, being compared to a charioteer.

<sup>2</sup> Below, p 176, nn 1, 2

Again, the remarkable distinction drawn, in the case of every type of good or of bad thoughts, 'relating to the sensuous universe,'<sup>1</sup> i.e., to the average moral consciousness, between thoughts which are prompted by a conscious motive<sup>1</sup> and such as are not, seems to me to indicate a groping after the distinction between instinctive or spontaneous intellection, on the one hand, and deliberate, purposive, or motivated thought on the other.

Taken in isolation, there is insufficient material here to establish this alternative state of mind as a dominant feature in Buddhist psychology. Taken in conjunction with the general mental attitude and intellectual culture involved in Buddhist ethical doctrine and continually inculcated in the canonical books, and emphasized as it is by later writings, the position gains in significance. The doctrine of *Iarma*, inherited and adopted from earlier and contemporary thought, never made the Buddhist fatalistic. He recognised the tremendous *vis a tergo* expressed in our doggerel

'For tis their nature to

But he had unlimited faith in the saving power of *nurture*. He faced the grim realities of life with candour, and tolerated no mask. This honesty, to which we usually add a mistaken view of the course of thought and action he prescribed in consequence of the honesty, gains him the name of Pessimist. But the hope that was in him of what might be done to better nature through nurture even in this present life, by human effort and goodwill, reveals him as a strong Optimist with an unshaken ideal of the joy springing from things made perfect. He even tried to 'pitchfork nature' in one or two respects, though opposed to asceticism generally—simply to make the Joy

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<sup>1</sup> Cf below, p. 84, n. 1. The thoughts which are not called *sasankharena* are by the C<sub>y</sub> ruled as being a *sankharena*, though not explicitly said to be so (Asl. 71).

more easily attainable by those who dare to 'come out'. And this regenerating nurture resolves itself theoretically, into a power of discrimination practically, into an exercise of selection. The individual learner pervious by way of his 'fivefold door' to an inflooding tide of impressions penetrating to the sixth door of the co-ordinating 'mind' was to regulate the natural alertness of reception and perception by the special kind of attention termed *yoniiso manasikara* or thorough attention and by the clear-eyed insight referred to already as *yathabhutam sammappañña dattabbham* or the higher wisdom of regarding things as in themselves they really are—to adopt Matthew Arnold's term. The stream of phenomena whether of social life of nature or of his own social and organic growth was not so much to be ignored by him as to be marked, measured and classed according to the criteria of one who has chosen to follow his own uttermost<sup>1</sup> and has recognised the power of that stream to imperil his enterprise and its lack of power to give an equivalent satisfaction<sup>2</sup>. The often recurring subject of *satī sampajānaṃ* or that mindful and aware attitude which evokes satire in robust if superficial criticism is the expansion and ethical application of this psychological state of prepared and pre-adjusted sense or voluntary attention<sup>3</sup>. The student was not to be taken by surprise—evil states of covetousness and repining flowing in over him dwelling unprepared—until he had

The nobler mastery learned  
Where inward vision over impulse reigns<sup>4</sup>

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<sup>1</sup> *Settham upanāṃam udeti attano uttarim bhajetha*  
(A i 126)

<sup>2</sup> *Cf M i 80 90 on kamaṇaṃ assaḍaṇa ca adanavaṇa ca nissaraṇaṃ ca yathabhutam pajanīva*

<sup>3</sup> See below on guarding the door of the senses pp 350 353. Also note on D i 70 in *Dialogues of the Buddha* p 81

<sup>4</sup> George Eliot *Brother and Sister*

Then indeed he might dwell at ease, strong in his emancipation

Step by step with his progress in the cultivation of attention, he was also practising himself in that faculty of selection which it were perhaps more accurate not to distinguish from attention. Alertness is never long, and, indeed, never strictly, attending to anything and everything at once. We are reminded of Condillac's definition of attention as only an 'exclusive sensation'. From the multitude of excitations flowing in upon us, one is, more or less frequently, selected,<sup>1</sup> the rest being, for a time, either wholly excluded or perceived subconsciously. And this selective instinct, varying in strength, appears, not only in connexion with sense impressions, but also in our more persisting tendencies and interests, as well as in a general disposition to concentration or to distraction.

Buddhism, in its earnest and hopeful system of self-culture, set itself strenuously against a distract habit of mind, calling it *tatra tatrābhinandini*<sup>2</sup>—'the there and there dalliance,' as it were of the butterfly. And it adopted and adapted that discipline in concentration (*samādhi*), both physical and psychical, both perceptual and conceptual, for which India is unsurpassed. But it appreciated the special practice of rapt absorbed concentrated thought called *Dhyana* or *Jhana*, not as an end in itself, but as a symbol and vehicle of that habit of selection and single minded effort which governed 'life according to the Higher Ideal'. It did not hold with the robust creed, which gropes, it may be, after a yet stronger ideal.

'Greift nur hinein ins volle Menschenleben,  
Und wo Ihr's packt, da ist es interessant?

'Full life of the actual sort, viewed from the Buddhist standpoint, was too much compact of Vanity Fair, shambles

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<sup>1</sup> Cf. Höffding's criticism of Condillac in 'Outlines of Psychology' (London, 1891), p. 120

and cemetery, to be worth the plunge. It had, on the other hand, great faith in experimenting on nature by a judicious pruning of everything it judged might wreck or hinder the evolution of a life of finer, higher *quality*. If we, admitting this intention, look on the frequent injunctions respecting what 'was to be put away' (*paḥa-tabbam*)<sup>1</sup> from the life of each disciple, whether by insight or by culture, whether by gentle or by forcible restraint,<sup>2</sup> not as so much mere self mortification and crippling of energy, but as expressions of selective culture for the better 'forcing' of somewhat tender growths, we may, if we still would criticise, appraise more sympathetically.

If I have dwelt at some length on a side of Buddhist psychological ethics which is not thrown into obvious relief in our Manual, it was because I wished to connect that side with the specially characteristic feature in Buddhist psychology where it approximates to the trend of our own modern tradition. There, on the one hand, we have a philosophy manifestly looking deeper into the mental constitution than any other in the East, and giving especial heed to just those mental activities—attention and feeling, conation and choice—which seem most to imply a subject, or subjective unity *who* attends, feels, wills and chooses. And yet this same philosophy is emphatically one that attempts to 'extrude the Ego'. If, on the other hand we leap over upwards of 2 000 years and consider one of the most notable contributions to our national psychology, we find that its two most salient features are a revival of the admission of an Ego or Subject of mental states, which had been practically extruded, and a theory of the ultimate nature of mental procedure set out entirely in terms of attention and feeling.<sup>3</sup>

<sup>1</sup> See, e.g., below, p. 256 *et seq.*

<sup>2</sup> Cf. the *Sabbasava Sutta* and *Jassim*, M. 1, especially the *Vitakkasanthana Sutta*.

<sup>3</sup> I refer to Professor Ward's 'Psychology,' *Ency. Brit.*, 9th ed.

And yet the divergence between the two conclusions, widely removed though they are by time and space, is not so sharp as at first appears. The modern thinker, while he finds it more honest not to suppress the fact that all psychologists, not excepting Hume, do, implicitly or explicitly, assume the conception of 'a mind' or conscious subject is careful to 'extrude' metaphysical dogma. That everything mental is referred to a Self or Subject is, for him, a psychological conception which may be kept as free from the metaphysical conception of a soul, mind atom, or mind stuff as is that of the individual organism in biology. In much the same way the Buddhists were content to adopt the term *attabhavo* (self hood or personality—for which Buddhaghosa half apologizes<sup>1</sup>)—*ajjhat-tikam* (belonging to the self, subjective) and the like, as well as to speak of *cittam*, *mano* and *viññanam* where we might say 'mind'. It is true that by the two former terms they meant the totality of the five skandhas, that is to say, both mind and body, but this is not the case with the three last named. And if there was one thing which moved the Master to quit his wonted serenity and wield the lash of scorn and upbraiding, and his followers to use emphatic repudiation, it was just the reading into this convenient generalization of mind or personality that 'metaphysical conception of a soul, mind atom, or mind stuff,' which is put aside by the modern psychologist.

And I believe that the jealous way in which the Buddhists guarded their doctrine in this matter arose, not from the wish to assimilate mind to matter, or the whole personality to a machine, but from the too great danger that lay in the unchecked use of *atta*,<sup>2</sup> *ahankara*, *attabhavo*, even as a mere psychological datum, in that it afforded a foothold to the prevailing animism. They

<sup>1</sup> See below, p 175, n 1

<sup>2</sup> *Ibid*, p 207, n 1

<sup>3</sup> *Svayam* (this one) is nearly always substituted for *atta* as a nominative, the latter term usually appearing in oblique cases

were as Protestants in regard to the crucifix. They remembered with Ste Beuve 'La sauvagerie est toujours la a deux pas, et, des qu'on lâche pied, elle recommence.'

What, then, was their view of mind, as merely phenomenal, in relation to the *rupa skandha* or non mental part of the human individual? We have considered their doctrine of external phenomena impinging on and modifying the internal or personal *rupam* by way of sense. Have we any clue to their theory of the propagation of the modifications, alleged in their statement<sup>1</sup> to take place in relation to those factors of personality which were *arupino*, and not derived from material elements—the elements (*dhatu*s), namely, or *skandhas* of feeling, perception, syntheses and intellect? How did they regard that process of co ordination by which, taking sensuous experience as the more obvious *starting point* in mental experience sensations are classed and made to cohere into groups or percepts and are revived as memories, and are further co ordinated into concepts or abstract ideas? And finally, and at back of all this, *who* feels, or attends, or wills?

Now the Dhamma Sangani does not place questions of this kind in the mouth of the catechist. In so far as it is psychological (not psycho physical or ethical) it is so strictly *phenomenological* that its treatment is restricted to the analysis of certain broadly defined states of mind, felt or inferred to have arisen in consequence of certain other mental states as conditions. There is no reference anywhere to a 'subjective factor or agent *who* has the citam or thought, with all its associated factors of attention, feeling, conception and volition. Even in the case of Jhana, where it is dealing with more active modes of regulated attention, involving a maximum of constructive thought with a minimum of receptive sense, the agent, as *conscious subject*, is kept in the background. The inflexion of the verb<sup>2</sup> alone implies a given personal agent, and the

<sup>1</sup> See answers in §§ 600, 601, etc.

<sup>2</sup> *Bhaveti, viharati* (cultivates, abides), p. 43 et seq.



Commentary even feels it incumbent to point him out. It is this psychologizing without a psyche that impressed me from the first, and seemed to bring the work, for all its remoteness in other respects, nearer to our own Experiential school of and since Locke, than anything we find in Greek traditions.

It is true that each of the four formless skandhas is defined or described, and this is done in connexion with the very first question of the book. But the answers are given, not in terms of respective function or of mutual relation, but of either synonyms or of modes or constituent parts. For instance, feeling (*vedanā*) is resolved into three modes,<sup>1</sup> perception (*sannā*) is taken as practically self evident and not really described at all,<sup>2</sup> the syntheses (*sankhārā*) are resolved into modes or factors, intellect (*viññanam*) is described by synonyms.

Again, whereas the skandhas are enumerated in the order in which, I believe, they are unvaryingly met with, there is nothing, in text or Commentary, from which we can infer that this order corresponds to any theory of genetic procedure in an act of cognition. In other words, we are not shown that feeling calls up perception, or that the sankharas are a necessary link in the evolution of perception into conception or reasoning.<sup>3</sup> If we can infer

<sup>1</sup> See pp. 39, 27-29.

<sup>2</sup> It is on the other hand described with some fulness in the Cy. See my note *s. i.*

<sup>3</sup> Cf. the argument by Dr. Neumann 'Buddhistische Anthologie,' LXXIII, LXXIV. If I have rendered *sankhāra* by 'syntheses' it is not because I see any coincidence between the Buddhist notion and the Kantian *Synthesis der Wahrnehmungen*. Still less am I persuaded that *Unterscheidungen* is a virtually equivalent term. Like the 'confections' of Professor Rhys Davids and the '*Gestaltungen*' of Professor Oldenberg I use syntheses simply as more or less, an etymological equivalent, and wait for more light. I may here add that I have used intellection and cognition interchangeably as comprehending the whole process of knowing, or coming to know.

anything in the nature of causal succession at all, it is such that the order of the skandhas as enumerated is upset. Thus, taking the first answer (and that is typical for the whole of Book I when new ground is broken into) a certain sense impression evokes, through 'contact,' a complex state of mind or psychosis called a thought or *cittam*. *Born of this contact and the 'appropriate' cittam*, now (i.e., in answer 3) called, in terms of its synonym, representative intellection (*manoviññanadhātu*), feeling, we are told, is engendered. Perception is called up likewise and, apparently, simultaneously. So is 'thinking' (*cetanā*)—of the *sankhara skandha*. And 'associated with' the *cittam* come all the rest of the constituent dhammas both *sankharas*, as well as specific *modes*<sup>1</sup> or different *aspects*<sup>2</sup> of the feeling and the thought already specified. In a word, we get contact evoking the *fifth skandha*, and, as the common co ordinate resultant, the genesis or excitement of the other three. This is entirely in keeping with the many passages in the *Nikāyas*, where the concussion of sense and object are said to result in *viññanam = cittam = the fifth skandha*. 'Eye,' for instance, and 'form,' in mutual 'contact,' result in 'visual cognition.'

In the causal chain of that ancient formula, the *Paticca samuppāda*,<sup>3</sup> on the other hand, we find quite another order of genesis, *sankharas* inducing cognition or thought and contact alone inducing feeling. This mysterious old rune must not further complicate our problem. I merely allude to it as not in the least supporting the view that the order of statement, in the *skandhas*, implies order of happening. What we may more surely gather from the canon is that, as our own psychological thought has now conceived it,<sup>4</sup> the, let us say, given

<sup>1</sup> *J*, ease

<sup>2</sup> *J*, the 'faculties' of mind (ideation) and of pleasure

<sup>3</sup> Given below on p. 318 [1336]

<sup>4</sup> Professor Ward, *op. cit.*

individual 'attends to or cognizes (*vijānati*) changes in the sensory continuum, and is in consequence, either pleased or pained (or has neutral feeling) And, further, in any and every degree of conscious or subconscious mood or disposition, he may be shown to be experiencing a number of 'associated states,' as enumerated All this is in our Manual called a *cittuppada*—a genesis of thought

Of thought or of thinking There seems to be a breadth and looseness of implication about *cittam* fairly parallel to the popular vagueness of the English term It is true that the Commentary does not sanction the interpretation of contact and all the rest (I refer to the type given in the first answer) as so many attributes of the thought which 'has arisen' The sun rising it says is not different from its fiery glory, etc., arising But the *cittam* arising is a mere expression to fix the occasion for the induction of the whole concrete psychosis, and connotes no more and no less than it does as a particular constituent of that complex<sup>1</sup>

This is a useful hint On the other hand, when we consider the synonymous terms for *cittam* given in answer 6 and compare the various characteristics of these terms scattered through the Commentary, we find a considerable wealth of content and an inclusion of process and product similar to that of our 'thought' For example, '*cittam* means mental object or presentation (*āram manam*), that is to say, he thinks, that is to say, he attends to a thought' Hence my translation might well

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<sup>1</sup> Asl 113 I gather, however, that the adjective *cetasikam* had a wider and a narrower denotation In the former it meant 'not bodily,' as on p 6 In the latter it served to distinguish three of the incorporeal *skandhas* from the fourth i.e., *cittam*, as on pp 265 318—*citta cetasika dhamma* Or are we to take the Commentator's use of *kayikam* here to refer to those three *skandhas* as is often the case (p 43, n 3)? Hardly, since this makes the two meanings of *cetasikam* self contradictory

\* *Ibid* 63

only in order to distinguish between mind in this abstract functioning and mind as cognition in its most comprehensive sense that we see the two terms held apart in the sentence 'Cittam cognizes the dhammas which are the objects of mano, just as it cognizes the visual forms, etc., which are the objects of the senses' <sup>1</sup>

When cittam is thus occupied with the abstract functioning of mano<sup>2</sup>—when, that is, we are reflecting on past experience, in memory or ratiocination—then the more specific term is, I gather, not cittam, but manoviññanam (corresponding to cakkhuvīññanam, etc.) This, in the Commentarial psychology, certainly stands for a further stage, a higher 'power' of intellection, for 'representative cognition' its specific activity being distinguished as judging or deciding (santīranam), and as fixing or determining (votthappanam)

The affix dhātu, whether appended to mano or to manoviññanam, probably stands for a slight distinction in aspect of the intellectual process. It may be intended to indicate either of these two stages as an irreducible element, a psychological ultimate, an activity regarded as its own spring or source or basis. Adopted from without by Buddhism, it seems to have been jealously guarded from noumenal implications by the orthodox Buddhaghosa, indeed, seems to substitute the warning against its abuse for the reason why it had come to be used. According to him, the various lists of dhammas (c. 7 in the first answer), when considered under the aspect of phenomena, of 'emptiness,' of non essence, may be grouped as together forming two classes of dhātu<sup>3</sup>. Moreover, each special sense can be so considered (cakku-dhātu, etc., see pp 214, 215),

<sup>1</sup> Asl., p 112

<sup>2</sup> Cf the expression suddha-manodvāro in my note, p 8. And on what follows, cf pp 129, 132, nn

<sup>3</sup> Vīz., manoviññāna dhātu and dhamma dhātu; see Asl 153, and below, p 26, n 2. The term 'element' is similarly used in our own psychology.

and so may each kind of sense object. For, with respect to sense, or the apprehension of form, they are so many phenomenal ultimates—the two terms, so to speak, in each sensory relation.

How far *dhatu* corresponds to *vatthu*—how far the one is a psychological, the other a physical conception<sup>1</sup> of source or base—is not easily determined. But it is interesting to note that the Commentator only alludes to a basis of thought (*cittassa vatthu*), that is, to the heart (*hadaya vatthu*), when the catechizing is in terms of *mano dhatu*.<sup>2</sup> His only comment on 'heart,' when it is included in the description of *cittam* (answer [6]), is to say that whereas it stands for *cittam*, it simply represents the inwardness (*intimité*) of thought.<sup>3</sup> But in the subsequent comment he has a remark of great interest, namely that the 'heart basis' is the place whither all the 'door objects' come, and where they are assimilated, or received into unity. In this matter the Buddhist philosophy carries on the old Upanishad lore about the heart, just as Aristotle elaborated the dictum of Empedocles, that perception and reasoning were carried on in 'the blood round the heart.'

<sup>1</sup> Cf below, pp 214, 215, with 209 211

<sup>2</sup> Asl 261, below, p 129, fn

<sup>3</sup> Asl 140 'Heart=thought (*Hadayan ti cittam*) In the passage—"I will either tear out your mind or break your heart"—the heart in the breast is spoken of. In the passage (M 1 32)—"Methinks he planes with a heart that knows heart (like an expert)"—the mind is meant. In the passage—"The *vakkham* is the heart"—the basis of heart is meant. But here *cittam* is spoken of as heart in the sense of inwardness (*abbhantaram*). It is interesting to note that, in enumerating the *rupasandha* in the *Vissuddhi Magga*, Buddhaghosa's sole departure from conformity with the *Dhamma Sangani* is the inclusion of *hadaya vatthu* after '*ritality*'. The other term, 'that which is clear' (*pandaram*), is an ethical metaphor. The mind is said to be naturally pure but defiled by incoming corruptions (Cf A 1, p 10)

It is possible that this ancient and widely-received tradition of the heart (rather than the brain, for instance) as the seat of the soul or the mind is latent in the question put by Mahakotthito, a member of the Order, to Sariputta, the leading apostle<sup>1</sup> 'Inasmuch as these five indriyas (senses) are, in province and in gratification, mutually independent, what process of reference is there,<sup>2</sup> and who is it that is gratified by them in common? So apparently thinks Dr Neumann, who renders Sariputta's answer—'The mind (mano)'—by *Herz*. This association must, however, not be pressed. For in another version of this dialogue more recently edited, Gotama himself being the person consulted, his interlocutor goes on to ask. What is the *patisaranam* of *mano*—of recollection (*sati*)—of emancipation—of Nirvana?<sup>3</sup> So that the meaning of the first question may simply be that as emancipation *lets to*, or *makes for* Nirvana, and recollection or mindfulness for emancipation, and ideation or thinking refers or looks

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grounds, be it noted, are laid down on psychological evidence—on the testimony of consciousness. And both grounds were put forward by Gotama in his very first sermon<sup>1</sup>. The standard formula for the latter only is reproduced in our Manual<sup>2</sup>. And it is interesting to see the same argument clothed in fresh dress in the dialogue with Milinda referred to above. The point made is this: that if any one of the skandhas could be identified with a self or soul, it would, as not subject to the conditions of phenomena, act through any other faculty it chose. It would be a principle, not only of the nature of what we should call will, but also of genuine free will<sup>3</sup>. Soul and Free Will, for the Buddhist, stand or fall together. But, he said, what we actually find is no such free agency. We only find certain organs (doors), with definite functions, natural sequence, the line of least resistance and association<sup>4</sup>. Hence we conclude there is no transcendent 'knower' about us.

Here I must leave the Buddhist philosophy of mind and theory of intellection. We are only at the threshold of its problems, and it is hence not strange if we find them as baffling as, let us say, our own confused usage of many psychological terms—feeling, will, mind—about which we ourselves greatly differ, would prove to an inquiring Buddhist. If I have not attempted to go into the crux of the sankhara skandha, it is because neither the Manual nor its Commentary brings us any nearer to a satisfactory hypothesis. For future discussion, however, the frequent enumerations of that skandha's content, varying with every changing mood, should prove pertinent. In every direction there is very much to be done. And each addition to the texts edited brings new light. Nor can philosophic interest fail in the long run to accumulate about a system

<sup>1</sup> Vin i 14, = M i 188 300, S iii 66, cf iv 34

<sup>2</sup> P 257 *et seq*

<sup>3</sup> Cf the writer's article on the Vedalla Suttas, J R A S, April, 1894

<sup>4</sup> Mil, *loc cit*

of thought which at that early time of day took up a task requiring such vigour and audacity—the task namely, of opposing the prevailing metaphysic, not because problems of mind did not appeal to the founders of that system but because further analysis of mind seemed to reveal a realm of law governed phenomenal sequence for which the ready hypothesis of an unconditioned permanent Self *super grana maticam* was too cheap a solution

# VIII

## *On the Buddhist Notions of Good Bad and Indeterminate*

By way of dhamma rupam and cittam, by way of Buddhist phenomenology and psychology we come at last to the ethical purport of the questions in the Manual. Given a human being known to us by way of these phenomenal states what is implied when we say that some of them are good some bad others neither?

The Dhamma Sangani does not to our loss but it said define any one of these concepts. All it does is to show us the content of a number of thoughts known as one or the other of these three species of dhamma. In a subsequent passage (pp 345-348) it uses the substantival form of good (kusalam) another form is kusalam in the sense of skill or proficiency as applied to various kinds of insight theoretical or practical.

Now if we turn to the later expression of old tradition in the Commentaries we find on the one hand an analysis of the meaning of good on the other the rejection of precisely that sense of skill and of that alone out of four possible meanings with respect to good as used in Book I. kusalam we read may mean (a) wholesome, (b) virtuous (c) skilful (d) felicitous or productive of happy result. The illustrations make these clear statements clearer. I g of (a) from the Dasaratha Jataka. Is it good for you or is it wholesome? Of (b) What sir, is good

<sup>1</sup> Asl 29

<sup>2</sup> The two adjectives are kusala: anamayam



or Nirvana, he might, it is true, have admitted a difference, namely, that this state was absolutely good, and not good because of its results. It *was* the supreme Result or Fruit, and there was 'no beyond'. But then he did not rank Nirvana exactly in the category of good, and precisely for this reason, that in it moral causation culminated and ceased. He spoke of it as Indeterminate, as without result—as a Freedom, rather than as a Good.

He would not then have fallen in with Aristotle's definition of Good in terms of *aim*, viz., as 'that at which everything aims'. Good was rather *the means by and with which we aim*. But that at which we aim is, in all lower quests, *Sukham*, in the one high quest, *Vimutti* (emancipation), or Nirvana.

Nor must the substitution of these two last terms for that well being, that well ness, 'το εὖ ζῆν', which is the etymological equivalent of *sukham*,<sup>1</sup> be taken as indicating the limit of the consistent Hedonism or Eudæmonism of the Buddhist. For he did not scruple to speak of these two also (Emancipation and Nirvana) in terms of pleasurable feeling. Gotama attaining his supreme enlightenment beneath the Bo tree is said to have 'experienced Emancipation bliss' (*vimutti-sukha-patisamvedī*)<sup>2</sup>. And to King Milinda the Sage emphatically declares Nirvana to be 'absolute (or entire) happiness' (*ekanta sukham*)<sup>3</sup>. And we know, too, that Buddhism defined all right conduct and the sufficient motive for it in terms of escape from ill (*dukkham*, the antithesis of *sukham*) or suffering. Here then again their psychological proclivity is manifested. They analyzed feeling, or subjective experience, into three modes *sukham*, *dukkham*, *adukkhama-sukham*. And in Good and Bad they saw, not ends or positions of attainment, but the vehicles or agencies, or, to speak less in abstractions, the characteristic mark of those kinds of

<sup>1</sup> Cf. p. 12, n. 3

<sup>2</sup> Mil. 313

<sup>3</sup> Vin. i. 2, 3, quoted Jat. i. 77.

conduct, by which well-being or ill being might respectively be entailed

The Buddhist, then, was a Hedonist, and hence, whether he himself would have admitted it or not, his morality was dependent, or, in the phrase of British ethics, utilitarian, and not intuitionist Hedonist, let us say, rather than eudæmonistic, because of the more subjective (psychological) import of the former term And he found the word *sukham* good enough to cover the whole ground of desirability, from satisfaction in connexion with sense—compare Buddhaghosa's traveller refreshed obtaining both joy and ease<sup>1</sup>—up to the ineffable 'Content' of Nirvana He did not find in it the inadequacy that some moral philosophers have found in our 'Pleasure' His ethical system was so emphatically a study of *consequences*—of karma and *vipaka* (effect of karma)—of seeing in every phenomenon a *reaping* of some previous sowing—that the notion of good became for him inevitably bound up with result As my late master used to say (*ex cathedra*) If you bring forward consequences—how acts by way of result affect self and others—you *must* come to feeling Thence pleasure becomes prominent And did not folk suffer loose, lower associations to affect their judgment, there would be no objection to Hedonism For pleasures are of all ranks, up to that of a good conscience'

A reflection may here suggest itself to readers in this country who have, at the feet of Spencer, Bain, and Leslie Stephen, learnt to see, behind Nature's device of Pleasurable Feeling the conservation of the species—'quantity of life, measured in breadth as well as in length'—as the more fundamental determinant of that which in the long run, becomes the end of conduct Namely, that there seems a strange contradiction in a philosophic position which is content to find, in the avoidance of pain and the quest of pleasurable feeling, its fundamental spring of,

<sup>1</sup> Below, p 12, n 3

<sup>2</sup> Santutthi See p 358, n 2

moral action while, at the same time, it says of life—apart from which it admits no feeling to be possible—that the attainment of its *last phase* is the one supremely happy event<sup>1</sup> Pleasurable feeling from the evolutionist's stand point, means, and is in order to, the increase, 'intensive and extensive,' of life Yet to the Hedonistic Buddhist, the dissolution of the conditions of renewed existence is a happy event, *i.e.*, an event that causes pleasurable feeling in the thoughtful spectator

I believe that the modern ethics of evolution would have profoundly interested the early Buddhists, who after their sort and their age were themselves evolutionists. And I believe, too, that they would have arisen from a discussion with our thinkers on this subject as stanch Buddhists and as stanch Hedonists as they had sat down I admit that with respect to the desirableness of life taken quantitatively, and in two dimensions, they were frankly pessimistic As I have already suggested,<sup>2</sup> and have put forward elsewhere<sup>3</sup> to prize mere *quantity* of living stood by Gotama condemned as ignoble, as stupid, as a mortal bondage, as one of the four *Asavas* or Intoxicants<sup>4</sup> The weary, heart rending tragedies immanent in the life of the world he recognised and accepted as honestly and fully as the deepest pessimist The complexities, the distractions, the burdens, the dogging sorrow, the haunting fear of its approaching tread, inevitable for life lived in participation of all that the human organism naturally calls for, and human society puts forward as desirable—all this he judged too heavy to be borne not, indeed, by lay followers but by those who should devote themselves to the higher life To these he looked to exemplify and propagate and transmit

<sup>1</sup> (*f, c j*), M P S 62, Maha Sudassana sutta, S B E xi 240, 289

<sup>2</sup> See above, pp lxx, lxx

<sup>3</sup> In an article 'On the Will in Buddhism,' J R A S, January, 1899

<sup>4</sup> (*f*) below, p 290 *et seq*

his doctrine. Theirs it was to lift the world to higher standpoints and nobler issues. Life in its fulness they at least could not afford to cultivate.

But if we take life of a certain *quality* where selective economy, making for a certain object, cuts off some lines of growth but forces others on—then Buddhism, so far from ‘negating the will to live’ that kind of life, pronounced it fair and lovely beyond all non being, beyond all after being. If final death, as it believed, followed inevitably on the fullest fruition of it, it was not this that made such life desirable. Final dissolution was accepted as welcome, not for its own sake but as a corollary, so to speak, of the solved problem of emancipation. It merely signified that unhealthy moral conditions had wholly passed away.

Keeping in view, then, the notion of Good in thought, word and deed as a means entailing various kinds of felicitic result, we may see in Book I of our Manual, first, the kind of *conscious experience arising apart from systematic effort to obtain any such specific result, but which was bound, none the less, to lead to hedonistic consequences, pleasant or unpleasant* (pp 1 42). Next, we see a certain felicitic result deliberately aimed at through self cultivation in *modes of consciousness called Good* (pp 43 97). And, incidentally, we learn something of the procedure adopted in that systematic culture.

The Commentary leaves us no room to doubt whether or not the phrase *rupupapattiya maggā bhaveti* (‘that he may attain to the heavens of Form he cultivates the way thereto’) refers to a flight of imaginative power merely. ‘Form=the *rupa bhavo*,’ or mode of existence so called. ‘Attainment=*nibbatti, jati, sanjati*—all being terms for birth and re birth.’ So for the attaining to the Formless heavens. Through the mighty engine of ‘good states,’ induced and sustained, directed and developed,

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<sup>1</sup> Asl 162 See below, pp 43 *et seq.*, 71 *et seq.*

by intelligence and self control it was held that the student might modify his own destiny beyond this life, and insure, or at least promote, his chances of a happy future. The special culture or exercise required in either case was that called Jhana, or rapt contemplation, the psychology of which, when adequately investigated, will one day evoke considerable interest. There was first intense attention by way of 'an exclusive sensation' to be entered upon only when all other activity was relaxed to the utmost, short of checking in any way the higher mental functions. After a time the sensation practically ceases. The wearied sense gives out. Change, indispensable to consciousness, has been eliminated and we have realized, at all events since Hobbes wrote, how *idem semper sentire et non sentire ad idem recidunt*. Then comes the play of the 'after image,' and then the emergence of the mental image, of purely ideational or representative construction. This will be, not of the sense object first considered but some attenuated abstraction of one of its qualities. And this serves as a background and a barrier against all further invasion of sense impressions for the time being. To him thus purged and prepared there comes, through subconscious persistence a *reinstatement* of some concept associated with feeling and conation (i.e., with desire or aspiration), which he had selected for preliminary meditation. And this conception he now proceeds by a sort of psychical involution to raise to a higher power, realizing it more fully, deepening its import expanding its application.

Such seems to have been the Kasina method according to the description in the Visuddhi Magga chap. xv,<sup>2</sup> but there were several methods some of which, the method, e.g., of respiration, are not given in our Manual. Of the thoughts for meditation, only a few occur in the Dhamma

<sup>1</sup> See above p. lxxix

<sup>2</sup> Translated in Warren's 'Buddhism in Translations,' p. 293 et seq. Cf. below, Book I Part I, chap. II. Cf. also by Davidson 'Yogavacara's Manual,' Introduction.

Sanganī, such as the 'Sublime Abodes' of thought—love, pity, etc. But in the former work we find numerous lists for exercise in the contemplative life, with or without the rapt musing called Jhāna.<sup>1</sup>

In the exercises calculated to bring out re-birth in the world of Form, it was chiefly necessary to ponder on things of this life in such a way as to get rid of all appetite and impulse in connexion with them, and to cultivate an attitude of the purest disinterestedness towards all worldly attractions. If the Formless sphere were the object of aspiration, it was then necessary, by the severest fetches of abstraction to eliminate not only all sense impression, but also all sensory images whatever, and to endeavour to realize conditions and relations other than those obtaining in actual experience.<sup>2</sup> Thus, in either method a foretaste of the mode of re-becoming aspired after was attempted.

But besides and beyond the sort of moral consciousness characterizing these exercises which were calculated to promote a virtuous and happy existence in any one of the three worlds, there were the special conditions of intellect and emotion termed *lok uttaram cittam*.<sup>3</sup> Those exercises were open to the lay pupil and the bhikkhu alike. There was nothing especially 'holy, nothing esoteric, about the practice of Jhāna. The diligent upāsaka or upāsika, pursuing a temporary course of such religious and philosophic discipline as the rising schools of

<sup>1</sup> J. P. T. S., 1891-1893. *Synopsis of the Vis. Mag.*, Parts II. and III.

<sup>2</sup> In translating the formula of the Third Āruppa or meditation on Nothingness I might have drawn attention to Kant's development of the concept of None or Nothing in the *Kritik der reinen Vernunft* (end of Div. 1. of Transc. Logic). Some great adepts were credited with the power of actually partaking in other existences while yet in this, notably Maha Moggallāna (c. 9, V. 1).

Gotama tells of another in the Kevaddha Sutta (D. 1. 215), but tells it as a myth.

<sup>3</sup> P. 82 et seq. Cf. n. 2 on p. 81.

Buddhism afforded, might be expected to avail himself or herself of it more or less. But those 'good' dhammas alluded to were those which characterized the Four Paths, or Four Stages of the way, to the full 'emancipation' of Nirvana. If I have rendered *lokuttaram cittam* by 'thought engaged upon the higher ideal' instead of selecting a term more literally accurate, it is because there is, in a way, less of the 'supramundane' or 'transcendent,' as we usually understand these expressions, about this *cittam* than about the aspiring moods described above. For this sort of consciousness was that of the man or woman who regarded not heaven nor re birth, but one thing only, as 'needful': the full and perfect efflorescence of mind and character to be brought about, if it might be, here and now.

The Dhamma-Saṅgaṇi never quits its severely dry and formal style to descant on the characteristics and methods of that progress to the Ideal, every step in which is elsewhere said to be loftier and sweeter than the last, with a wealth of eulogy besides that might be quoted. Edifying discourse it left to the Suttanta Books. But no rhetoric could more effectively describe the separateness and uncompromising other-ness of that higher quest than the one word *A-pari-yapaṇṇam*—Unincluded—by which reference is made to it in Book III.

Yet for all this world of difference in the *quo radis* of aspiration, there is a great deal of common ground covered by the moral consciousness in each case, as the respective expositions show. That of the Arahat *in spe* differs only in two sets of additional features conferring greater richness of content, and in the loftier quality of other features not in themselves additional.

This quality is due to the mental awakening or enlightenment of *sambodhi*. And the added factors are three constituents of the Noble Eightfold Path of conduct (which are, more obviously, modes of overt activity than of consciousness) and the progressive stages in the attainment of

the sublime knowledge or insight termed *aññā*<sup>1</sup>. Our Western languages are scarcely rich enough to ring the changes on the words signifying 'to know' as those of India did on *jñā* and *vid*, *drs* and *pas*. Our religious ideals have tended to be emotional in excess of our intellectual enthusiasm. 'Absence of dulness' has not ranked with us as a cardinal virtue or fundamental cause of good. Hence it is difficult to reproduce the Pali so as to give impressiveness to a term like *aññā* as compared with the mere *nānam* usually implying less advanced insight with which the 'first type of good thought' is said to be associated.

But I must pass on. As a compilation dealing with positive culture, undertaken for a positive end it is only consistent that the Manual should deal briefly with the subject of bad states of consciousness. It is true that *akusalam*, as a means leading to unhappy result, was not conceived as negatively as its logical form might lead us to suppose. Bad karma was a 'piling up' no less than its opposite. Nevertheless, to a great extent, the difference between bad types of thought and good is described in terms of the contradictories, of the factors in the one kind and in the other. Nor are the negatives always on the side of evil. The three cardinal sources of misery are positive in form. And the five 'Path factors' go to constitute what might have been called the Base Eightfold Path.

We come, finally, to the third ethical category of a *vyākātam*, the *Inexplicit or Indeterminate*. The subject is difficult if interesting bringing us as it does within closer range of the Buddhist view of moral causation. The hall mark of Indeterminate thought is said to be 'absence of result'<sup>2</sup>—that is, of pleasant or painful result. And there are said to be four species of such

<sup>1</sup> Viz, *Anañnat annassamitindriyam annindriyam, annatavindriyam* Pp 86, 96, 97, 150 Cf. Dh K 53

<sup>2</sup> *Contra*, cf. M 1, 184

<sup>3</sup> Asl 33



considered, with respect to cause, *merely* as effects, in *kiriya*<sup>1</sup> we have dhammas considered, with respect to effect, as having *none*. And the fact that both are divided off from Good and Bad—that is to say, from conduct or consciousness considered as *causally effective*—and are called Indeterminate, seems to point not to aspects only, but to that artificial view alluded to. Yet in this matter I confess to the *greater wisdom of imitating the angels*, rather than rushing in with the fools. Life presented itself to the Buddhist much as the Surrey heath appeared to the watchful eyes of a Darwin—as a teeming soil, a *khettam*,<sup>2</sup> where swarmed the seeds of previous karmas waiting for ‘room,’ for opportunity to come to effect. And in considering the seed as potential effect, they were *not, to that extent, concerned with that seed as capable of producing not only its own flower and fruit but other seed in its turn*.

However that may have been one thing is clear, and for us suggestive. Moral experience as result pure and simple was not in itself uninteresting to the Buddhists. In dealing with good and bad dhammas, they show us a *field of the struggle for moral life, the sowing of potential well being or of ill*. But in the *Ayikatas* we are either outside the struggle and concerned with the unmoral *Rupam*, or we walk among the sheaves of harvest. From the Western standpoint the struggle covers the whole field of temporal life. Good and bad ‘war in the members’ even of its *Arahats*. The ideal of the Buddhist, held as realizable under temporal conditions was to walk

<sup>1</sup> I am indebted to the Rev Suriyagoda Sumangala of Ratmalane, Ceylon for information very kindly given concerning the term *kiriya* or *kriya*. He defines it as ‘action ineffective as to result’ and *kiriya cittam* as ‘mind in relation to action ineffective as to result’. He adds a full analysis of the various modes of *kiriya* taught by Buddhists at the present day.

<sup>2</sup> ‘Origin of Species,’ p 56. A 1 223, 224 Cf Asl 360

among his sheaves 'beyond the Good and the Bad' <sup>1</sup> The Good consisted in giving hostages to the future His ideal was to be releasing them, and, in a span of final, but glorious existence, to be tasting of the finest fruit of living—the peace of insight the joy of emancipation This was life supremely worth living, for

'leben heisst

In Freiheit leben und mit freiem Geist' <sup>2</sup>

The Good, to take his own metaphor, was as a raft bearing him across the stream of danger After that he was to leave it and go on 'And ye, brethren, learn by the parable of the raft that ye must put away good conditions, let alone bad' <sup>3</sup>

It is not easy for us, who have learnt from Plato to call our Absolute the Good and our Ideal a *summum bonum*, to sympathize really with this moral standpoint Critics see in it an aspiration towards moral stultification and self complacent egoism

Yes there is little fear but that in the long run fuller knowledge will bring deeper insight into what in Buddhism is really worthy of admiration for all time If it is now accused of weakening the concept of individuality by rejecting soul and at the same time of fostering egoistic morality, it is just possible that criticism is here at fault On the ruins of the animistic view Buddhism had to reconstruct a new personality, wholly phenomenal, impermanent, law determined, yet none the less able, and alone able, by indomitable faith and will to work out a personal salvation, a personal perfection Bearing this in mind and surveying the history of its altruistic missionary labours, we cannot rashly cast egoistic morality at it to much effect Nor has it much to fear from charges of stultification, quietism, pessimism and the like We are misled to a

<sup>1</sup> Nietzsche on Buddhism in 'Der Antichrist'

<sup>2</sup> A I fungat, 'An Giordano Bruno'

<sup>3</sup> See the third quotation, p vii

certain extent herein by the very thoroughness of its methods of getting at the moral life by way of psychical training. We see, as in our Manual, and other canonical records, elaborate systems for analyzing and cultivating the intellectual faculties, the will and feeling, and we take these as substitutes for overt moral activity, as ends when they are but means. And if the *Dhamma Sangani* seems to some calculated to foster introspective thought to a morbid extent, it must not be forgotten that it is not Buddhist philosophy alone which teaches that, for all the natural tendency to spend and be spent in efforts to cope by thought and achievement, with the world without, 'it is in this little fathom long mortal frame with its thinkings and its notions that the world <sup>1</sup> itself and the whole problem of its misery and of the victory over it lies hid

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If I have succeeded to any extent in connecting the contents of this Manual with the rest of the Buddhist Pitakas, it is because I had at my disposal the mass of material accumulated in my husband's *MS Pali dictionary*. Besides this, the selection of material for Sections II and III of my Introduction is his work. Besides this I owe him a debt of gratitude indefinitely great for advice and criticism generally

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<sup>1</sup> See second quotation, p vii

## ERRATA.

- P 5, for *ūpeḥiḥ*, read *ūpeḥiḥ*  
P 13, for *citt' ekaggaṭṭā*, read *cittass' ekaggaṭṭā* (*bis*)  
P 23, for *kāya-passaddhi*, read *kāyappassaddhi*  
P 44, for *pariṇ pharati*, read *pariṇpharati*  
P. 57, for *Aruppajjhāna*, read *Aruppajjhāna* (*bis*)  
P. 58, for *-vilasa*, read *vilisa*  
P 63, for *vimokkhaṇ*, read *vimokkhaṇ*  
P 132, for *santirana*, read *santirana* (*bis*)  
Pp 149, 150, for *aññātāvindriyam*, read *aññātāvindriyam*  
P. 158, for *thānam*, read *thānam*  
P 165, for *arupino*, read *arupino*  
P 166, for *Atthakathā*, read *Atthakathā*  
P 174, for *samudiranam*, read *samudiranam*  
P 175, for *attabhattā*, read *attabhattā*  
,, divide *indriyesu* from *guttadiviro*  
P 183, for *sumukkhapakamā*, read *sumukkhapakamā*  
,, for 'long,' short, read 'long,' 'short'  
P 185, for *sukkhassamphassaḥ*, read *sukkhassamphassaḥ*  
P 199, for *kāya passādo*, read *kāyappasādo*  
P 201, for *sneho*, read *sineho*  
P 241, for *patitthanam*, read *patitthānam*  
P 242 note<sup>1</sup>, for *Mil 317* read *Mil 313*  
P 250, for *Atthakathā*, read *Atthakathā*  
P 252, for *thānam*, read *thānam*  
Pp 264, 265, from §§ [1015] to [1019] the questions are wrongly numbered  
P 250, for *tanha*, read *tanhā*  
P 294, for *tathāgato*, read *tathāgato*  
,, for *āraṇṇamanam*, read *āraṇṇamanam*

[BOOK I  
THE GENESIS OF THOUGHTS  
(Cittuppada-kandam)

PART I—GOOD STATES OF CONSCIOUSNESS

CHAPTER I.

The Eight Main Types of Thought relating to the Sensuous Universe (kāmavacara attha mahacittani) ]<sup>1</sup>

I

[1] Which are the states that are good?

When a good thought concerning the sensuous universe<sup>2</sup> has arisen, which is accompanied by happiness and associated with knowledge,<sup>3</sup> and has as its object a

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<sup>1</sup> The brackets enclosing this and all other headings indicate that the latter have been transposed from the position they occupy in the text. There each heading stands at the end of its section.

<sup>2</sup> See Introduction

<sup>3</sup> *Ibid*

<sup>4</sup> *Ñāna sampayuttam*. According to the Cy, a good thought deserves to be thus distinguished on three grounds from the karma it produces, from the maturity of the faculties it involves, and from the remoteness of mental and moral infirmity which it implies (Asl 76). *Sam payuttam*—lit, conjoined—is, in the *Kathavatthu*, quoted by the Cy (p. 42), described as including the following relations (between one 'state' and another) concomitant (*sahagatī*), connate (*sahajata*) contiguous

sight,<sup>1</sup> a sound, a smell, a taste, a touch,<sup>2</sup> a [mental] state,<sup>3</sup> or what not,<sup>4</sup> then there is

- (i) contact (§ 2),
- (ii) feeling (§ 3),

(samsattha), having a common origin (ekuppada), a common cessation (ekanirodha), a common basis or embodiment (ekavatthuka), a common object of attention (ekārammana). In the present work the term is subsequently rendered by 'connected, *cj* in § 1007, etc. The preceding adjectival phrase, *somanassa sahaगतम*, which I have rendered 'accompanied by happiness,' is virtually declared by the Cy to be here equivalent to *somanassa sampayuttam*, inasmuch as it is to be interpreted in its fullest intension. Of its five distinguishable shades of meaning the one here selected is that of 'conjoined (samsattham). And of the four distinguishable connotations of 'conjoined' the one here selected is that of connate. Hence 'accompanied by' means here 'connate. And further inasmuch as the concomitance is not between two corporeal phenomena, or between a corporeal and an incorporeal phenomenon it is of that persistent and thoroughgoing kind—persisting beyond the common origin—which is described under the word 'associated'.

Thus far the intricate Buddhaghosa. But I have yet to discover any attempt to analyze the laws governing the process of association between mental states, such as we first find in Aristotle.

On 'happiness, see §§ 10, 18

<sup>1</sup> *Ruparammanam saddarāmanam*, etc., i.e., either as a present sensation or as a representative image relating to the past or future in the language of Hume, as an impression or as an idea in the more comprehensive German term, as *Vorstellung* (Asl. 71). See Introduction.

<sup>2</sup> Literally, an object that is tangible—the standard Pali term.

<sup>3</sup> *Dhammārammanam*—the 'object,' that is, of representative imagination or ideation (*mano, citta*m, Asl. 71), just as a thing seen is the object of sight. Buddhaghosa rejects the opinion that a *dhammārammanam* is something outside the range of the senses, and cites M. i. 295, where Sīrisuttā declares that, whereas

- (iii) perception (§ 4),
- (iv) thinking (§ 5),
- (v) thought (§ 6),
- (vi) conception (§ 7),
- (vii) discursive thought (§ 8),
- (viii) joy (§ 9),
- (ix) ease (§ 10),
- (x) self collectedness (§ 11),
- (xi) the faculty of faith (§ 12),
- (xii) the faculty of energy (§ 13),
- (xiii) the faculty of mindfulness (§ 14),
- (xiv) the faculty of concentration (§ 15),
- (xv) the faculty of wisdom (§ 16),

each sense has its specific field, the *mano* has all these five fields as its scope. At the moment when an object enters 'the door of the eye' or other sense, it enters also the door of the ideating faculty causing the consciousness, or ones being to vibrate (*bhavangacalanassa paccayo hoti*), just as the alighting bird, at the same moment, strikes the bough and casts a shadow (*ibid* 72)—As we might say, presentative cognition is invariably accompanied by representative cognition—Then, in the course of the mental undulations arising through this disturbance by way of sense impact, one of these eight psychoses termed *Mahācittani* may emerge. 'But in pure representative cognition (*suddha manodāre*) there is no process of sensory stimulation,' as when we recall past sense experience—The process of representation is illustrated in detail, and completes an interesting essay in ancient psychology. In the case of seeing, hearing, and smell, past pleasant sensations are described as being simply revived during a subsequent state of repose. In the case of taste and touch, it is present disagreeable sensations which suggest certain contrasted experience in the past. But the commentator is not here interested in 'association by contrast' as such.

<sup>4</sup> Lit., 'or whatever [object the thought] is about'. The gist of the somewhat obscure comment is that, while no new class of objects is here to be understood over and above those of present or past sensations, there is no serial or numerical order in which these become material for thought.

- (xvi) the faculty of ideation (§ 17),
- (xvii) the faculty of happiness (§ 18),
- (xviii) the faculty of vitality (§ 19),
- (xix) right views (§ 20),
- (xx) right intention (§ 21)
- (xxi) right endeavour (§ 22),
- (xxii) right mindfulness (§ 23),
- (xxiii) right concentration (§ 24),
- (xxiv) the power of faith (§ 25),
- (xxv) the power of energy (§ 26),
- (xxvi) the power of mindfulness (§ 27),
- (xxvii) the power of concentration (§ 28),
- (xxviii) the power of wisdom (§ 29)
- (xxix) the power of conscientiousness (§ 30),
- (xxx) the power of the fear of blame (§ 31),
- (xxxi) absence of lust (§ 32),
- (xxxii) absence of hate (§ 33),
- (xxxiii) absence of dullness (§ 34),
- (xxxiv) absence of covetousness (§ 35),
- (xxxv) absence of malice (§ 36),
- (xxxvi) right views<sup>1</sup> (§ 37),
- (xxxvii) conscientiousness (§ 38),
- (xxxviii) fear of blame (§ 39)
- (xxxix, xl) serenity in sense and thought (§§ 40, 41),
- (xli, xlii) lightness in sense and thought (§§ 42, 43),
- (xlii, xliii) plasticity in sense and thought (§§ 44, 45),
- (xliii, xliv) facility in sense and thought (§§ 46, 47),
- (xlv, xlvi) fitness in sense and thought (§§ 48, 49),
- (xlix, l) directness in sense and thought (§§ 50, 51),
- (li) mindfulness (§ 52),
- (lii) intelligence (§ 53)
- (liii) quiet (§ 54)

<sup>1</sup> According to Buddhaghosa the 'states' numbered xxxiv vi are considered as equivalents of those numbered xxxiii respectively, but as taken under another aspect. In the prior enumeration the threefold 'root of good' is set out, in the latter, reference to the 'path of karma' is understood (Asl 129).



- (liv) insight (§ 55),  
 (lv) grasp (§ 56),  
 (lvi) balance (§ 57).

Now these—or whatever other incorporeal, causally induced states<sup>1</sup> there are on that occasion—these are states that are good

[2] What on that occasion is contact (phassa) ?<sup>2</sup>

<sup>1</sup> Nine other states, according to the Cy, are here implied as factors in this psychosis, viz, desire (or conation, or volition, chando), resolve (adhimokkha), attention (manasikaro), equanimity (tatramajjhataṭṭa), pity (karuṇā) sympathy (mudita), abstinence from evil conduct in act speech, and mode of livelihood. And the opening words of this and similar supplementary clauses in the text are coined into a technical term—ye va panakā ‘the or whatever’ [states]—to signify such groups

The Cy then ‘defines’ the nine desire qualified as orthodox desire (dhammachando) to distinguish it from ethically undesirable desire (*cf* § 1097, etc) is the wish to act, the stretching forth the hand of the mind (*cf* ὁρεξίς) to grasp the object in idea. Resolve is steadfastness, decision the being unshaken as a pillar. Attention is movement, direction of the mind, confronting the object. Equanimity—lit, the mean (medium) state—is the being borne along evenly without defect or excess without partiality. Pity and sympathy are described in § 258 *et seq*. The last three give those three factors of the Eight fold Path unrepresented in the analysis of the thought (Asl 132, 133)

It is not without interest to note that in this supplementary category all the purely psychological states are wholly, or at least mainly, volitional or emotional

<sup>2</sup> Touch or contact must be understood in a very general sense, as the outcome of three conditions—an impinging sentient organ, an impinging agency conceived as external to the sentient organ, and impact or collision. The similes in Mil 60 of the rams and the cymbals are quoted in the Cy. The eye and its object are the usual illustration, but the representative imagination (mano or cittaṃ) and its object are included as proceeding by way of contact only without impact (saṅghaṭṭanam). The real causal connexion in every case—so I understand the, to me, obscurely

The contact which on that occasion is touching, the being brought into contact, the state of having been brought into touch with—this is the contact that there then is

[3] What on that occasion is feeling (*vedanā*) ?<sup>1</sup>

The mental pleasure, the mental ease, which, on that occasion, is born of contact with the appropriate element of representative intellection,<sup>2</sup> the pleasurable, easeful sensa

worded comment to say (Asl 109)—is mental even though we speak of an external agency just as when lac melts with heat we speak of hot coals as the cause, though the heat is in the lac's own tissue

Contact is given priority of place as standing for the inception of the thought and as being the *sine quā non* of all the allied states conditioning them much as the roof tree of a storied house supports all the other combinations of material (*ibid* 107)

<sup>1</sup> *Vedanā* is a term of very general import, meaning sentience or reaction bodily or mental on contact or impression. Sensation is scarcely so loyal a rendering as feeling for though *vedanā* is often qualified as 'born of the contact' in sense activity it is always defined generally as consisting of the three species—pleasure (happiness), pain (ill), and neutral feeling—a hedonistic aspect to which the term 'feeling' is alone adequate. Moreover, it covers representative feeling.

This general psychological aspect of *vedanā* as distinct from sensations localized bodily—e.g. toothache—is probably emphasized by the term mental (*cetasikam*) in the answer. The Cj points out that by this expression (*hecittanissittam*) 'bodily pleasure is eliminated' (Asl 1'J). It also illustrates the general scope of *vedanā* by the simile of a cook who after preparing a number of dishes for his lord, tastes each critically to test them the lord partaking of whichever he pleases. The cook represents all the associated states in the thought complex each functioning in one specific way. *Vedanā* the master, 'enjoys the *rasa*'—the specific way. *Vedanā* is the master, 'enjoys the *rasa*'—the specific way.

tion which is born of contact with thought,<sup>1</sup> the pleasurable, easeful feeling which is born of contact with thought—this is the feeling that there then is.

[4] What on that occasion is perception (*saññā*)?

The perception, the perceiving, the state of having perceived which on that occasion is born of contact with the

pound term, see § 6 And on the hedonistic expressions in the answer, see § 10

<sup>1</sup> *Ceto samphassajam. Vedayitam* The latter term (experience) is, more literally, that which is felt, *das Empfundene* *Ceto cittam* are used interchangeably in the Cy on these terms (see § 6) The 'contact' is that between idea or object and thought, or the identifying agency, conceived as analogous to the impact between sense organ and sense object In consequence of this contact or presentation emotional affection arises in consciousness

The apparently capricious way in which the intension of the term *saññā* is varied in the Pitakas makes it difficult to assign any one adequate English rendering In the Mahavedalla Sutta (M 1 293) and elsewhere (cf Mil 61) it is explained as the relatively simple form of intellection or cognition which consists in the discernment, recognition, assimilation of sensations—*ca*, of colours, as 'blue, etc.—the process termed in modern English psychology sense perception, except that it is not quite clear that, in Buddhist psychology, as in English, the perception is made only on occasion of sense stimulation The answer, indeed in our § 1 alludes to representative activity only In the Mahāparimibbana Sutta, however (cf A 1 105), *saññā* stands for the intellectual realization of a number of highly complex concepts such as impermanence, non substantiality, etc In the Potthapada Sutta (D 1 180 187), again, the *saññā* discussed is clearly what we should call consciousness, whether as opposed to the unconsciousness of trance or as the raw material of *ñānam*, or as conceivably distinct from the soul or I go Lastly, in a more popular sense the term is used (notably in the Jātakas and in commentators' similes) for sign, mark, or token

Here, if we follow the Cy (Asl 110), *saññā* means simply that sense perception which discerns recognises and gives a class reference to (*upatthita viśaya*), the impressions of sense Its procedure is likened to the carpenter's recognition of certain woods by the mark he had made on each,

The thought which on that occasion is ideation, mind, heart, that which is clear, ideation as the sphere of mind, the faculty of mind, intellection, the skandha of intellection, the appropriate element of representative intellection—this is the thought that there then is

popular in form. Compare, *e.g.*, in the Nidāna kathā (Jat 1: 74), Buddha's reply to Māra 'I have here no conscious (or intelligent) witness. Let this earth, unconscious though it be, be witness. Sacetano koci saṅkhā, etc. ayam acetanapī . . . pathavi saṅkhāti'. Again, in A 1, p. 224, the import seems simple and quite untechnical. 'Their thoughts (cetanā) and hopes (lit., thinking and hoping) are fixed on lower things'. Hence I have kept to terms popular in form. This does not justify the use of terms so undifferentiated as 'thinking' and 'thought', yet I have returned to them, after essaying half a dozen substitutes, for various reasons. They show the close connection between the Buddhist pair of terms, instead of obscuring it, they are equally popular and vague in form and extension, the import of cetanā has much in common with a psychological account of thinking, no term misfits cittaṃ less than 'thought,' unless it be 'heart,' on which see Introduction. It is unfortunate that Buddha ghoṣa does not give a comparative analysis of the two as he does in the case of vitakka vicāra and pīti sukhaṃ. Under cetanā he expatiates in forcible similes, describing it as a process of activity and toil and as a co-ordinating order ing function. He likens it to an energetic farmer bustling about his fifty-five labourers (the fifty-five co-constituents in the thought complex) to get in the harvest, to a senior apprentice at the carpenter's, working himself and supervising the tasks of the others, to the leader of a warrior band fighting and inciting. To these notions the definition of Nāgasena (Mil 61) only adds that of preparing (abhiśaṅkharānam), the other qualifying term being merely a denominative form (as if we should say 'thinkifying').

In so far, then, as 'thinking' connotes representative, co-ordinative intellection, it coincides with cetanā. In its narrower, technical sense of intellection by way of general notions, it does not (see Introduction). Any way, to call it 'thinking' is sufficiently indefinite, and does not preclude the rendering of it elsewhere by such terms as 'reflecting', 'cogitating', 'considering' etc. But the problem has still

tion of the mind,<sup>1</sup> right intention—this is the conception that there then is

[8] What on that occasion is discursive thought (vicāro)?<sup>2</sup>

The process, the sustained procedure (vicāro), the progress and access [of the mind] which on that occasion is the [continuous] adjusting and focussing of thought<sup>3</sup>—this is the discursive thought that there then is

[9] What on that occasion is joy (pīti)?<sup>4</sup>

concept during the practice of regulated meditation. Buddhaghosa defines it thus —ekaggam cittam arammane appenti

<sup>1</sup> Cetaso abhiniropana = arammane cittam patitthapeti (*ibid*)

<sup>2</sup> Vicāro, as compared with vitakko, was used to express the movement and maintenance of the voluntary thought continuum, as distinguished from the initiative grappling with the subject of reflection. Examining in detail as compared with grasping the whole, is also read into it by commentators (Asl 114). It is a pounding up (anumajjanam), as well as a linking together. Metaphors are multiplied, to show its relation to vitakko. It is as the reverberation of the beaten drum or bell is to the beating, as the planing movement of the bird's wings after the initial upsoaring, as the buzzing of the bee when it has alighted on the lotus, as the scouring of the dirty bowl when clutched, as the manipulating hand of the potter, vitakko being represented by the hand which holds the clay to the wheel, and so on. 'Investigation' would well represent the sustained activity, 'analysis, the cogitation in details. 'discursive thought' gives some of the import of both without introducing modern and Western implications.

<sup>3</sup> Like the adjusting of bow and arrow 'focussing' is anupekkhamino

<sup>4</sup> Pīti, as distinguished from sukham, is explicitly excluded from the sankhara skandha, being considered as the irreducible hedonic constituent, and referred to the composite psychoses of the sankhara skandha. It connotes emotion as distinct from bare feeling, that is to say, pīti is a complex psychical phenomenon implying a central psycho-physical origin<sup>5</sup> and a widely diffused 'somatic resonance' (cf Sully, 'The Human Mind,' ii 56)

The joy which on that occasion is gladness, rejoicing at, rejoicing over, mirth and merriment, felicity,<sup>1</sup> exultation, transport of mind<sup>2</sup>—this is the joy that there then is

[10] What on that occasion is ease (sukham) ?<sup>3</sup>

It arises out of a present idea, and suffuses the whole being. By Buddhaghosa's day it was divided into five species: the thrill of joy, just causing 'the flesh to creep'; the flash of joy, like lightning; the flood of joy, like the breakers on a sea shore; ecstasy or transport, in which the subject could float in the air; and overwhelming suffusing joy (Asl 115-116). Instances are related of the fourth species (ubbega pīti) the inspiring idea being 'Buddhārammanam' (see also Visuddhi Magga, ch. iv, 'Yogavacara's Manual vii). The same word (ubbego) is used to describe the anguish or trembling over guilt discovered. See below § 31 n.

<sup>1</sup> Vitti, meaning literally as the Cy points out, prosperity, wealth and used here by analogy as a state conditioned by a source of pleasure. Happiness arises to him who is joyful through his joy, as it arises to the wealthy through his rice possessions (Asl 143).

<sup>2</sup> Attamanata cittassa. Buddhaghosa, who did not know the true etymology of this term is ready as ever with a guess: attano manata, or mentality of one's self not of another subjective experience. If I am pained or pleased, that is peculiarly my affair (*ibid*). Psychologically it is interesting to note that he is prepared to find this intimate, subjective reference in a state of intense feeling. 'Feeling is subjective experience *par excellence* our feelings are all our own' (Sully, The Human Mind ii 2. G. C. Robertson Elements of Psychology, 185-188).

<sup>3</sup> To contrast pīti with sukham, Buddhaghosa draws a charming picture of the traveller who, fordone with journeying through a desert, hears with joy of a pool in a grove and with joy comes upon it, and who, on drinking, bathing, and resting in the shade is filled with ease. Sukham it is true is not bare quiescence, it is positive pleasurable feeling and may have active concomitants: its essence is expansion or increase (upabruhanam). But just as dukkham means not so much pain as ill being or misery, so does sukham mean well being or sane and sound consciousness. And as 'joy' is the satisfaction of

faith as a faculty and as a power—this is the faith that there then is

[13] What on that occasion is the faculty of energy (*viriyindriyam*)?<sup>1</sup>

The mental inception<sup>2</sup> of energy which there is on that occasion, the striving and the onward effort the exertion

According to the former, it is the method of *Abhidhamma* to set out in isolation the adjectival part of a compound on which the substantival part depends faith faculty = faith (faculty of) According to the latter, the identity between the two abstractions, faith and faith faculty, is brought out The case of woman and attribute of femininity, it remarks is different (This may be a groping after the distinction between concrete and abstract)

<sup>1</sup> *Viriyam* is by Buddhaghosa connected with (a) *vira* the dynamic effectiveness which is the essence of the genus 'hero' (*vīro*) (b) *irīya* vibrating movement He characterizes it by the two notions 'supporting' and 'grasping at,' or 'stretching forward' (*paggaho*), and again, by 'exerting' (*ussaṭhanam*) Cf *Mil* 36, *Sum* *Vil* 63 And he cites the same similes as appear in the *Milinda* He seems to have wished, as modern psychologists have done to account for the two modes of conscious effort Resistance and Free Energy But he also emphasizes the fact that the energy in question is mental, not bodily (pp 120 *et seq*, 145)

<sup>2</sup> *Arambho* (cf *arammanam*), overt action as distinguished from inaction hence action at its inception, is distinguished by the *Cy* as having six different implications, according as there is reference to karma, to a fault committed to slaying or injury, or to action as such (*kirīya*) or energy as such

I do not pretend that the four following pairs of words fit those in the text exactly They are mere approximations 'Endeavour' is *vayamo* the term representing 'energy' in the Noble Eightfold Path 'Unflinching' effort (*asithila parakkamata*) is the attitude of one who has made the characteristic Buddhist vow Verily may skin and nerve and bone dry up and wither, or ever I stay my energy, so long as I have not attained whatsoever by human vigour, energy, and effort is attainable! (*M* 1 480) The desire sustained—lit., not cast down—is that felt on an occasion for making good karma

balance,<sup>1</sup> imperturbed mental procedure, quiet,<sup>2</sup> the faculty and the power of concentration, right concentration—this is the self collectedness that there then is.

[12] What on that occasion is the faculty of faith (saddhīndriyam)?<sup>3</sup>

The faith which on that occasion is a trusting in, the professing confidence in,<sup>4</sup> the sense of assurance, faith,<sup>5</sup>

<sup>1</sup> Avisahāro, avikkhepo (i § 57) Distraction and loss of equilibrium are attributed to the presence of 'excitement and perplexity' (§§ 425, 429, Asl 144)

<sup>2</sup> Samatho Distinguished as of three species mental calm (so used here) legal pacification, or settlement calm in all the saṃskāras by which, according to the Cy (144) is meant the peace of Nirvāṇa

<sup>3</sup> On 'faculty, see Introduction

Faith is characterized and illustrated in the same terms and approximately the same similes as are used in Mil, pp 34-60 That is to say, it is shown to be a state of mind where the absence of perplexity sets free aspiration and energy It is described as trust in the Buddha and his system There is, however, no dwelling just here on any terminus *ad quem* as St Paul did in speaking of the prize for the mark of the high calling' etc, towards which he pressed in ardent faith There is rather, an insistence on that self confidence born of conviction of the soundness of one's methods and efforts which is, as it were, an aspect of faith as a *vis a tergo* In the simile of the stream the Cy differs from Trenckner's version of the Milinda to the extent of making the folk afraid to cross because of alligators and other monsters, till the hero takes his sword and plunges in See the note on 'faith' in the translation of Mil i 56

<sup>4</sup> I.e., in the Buddha the Doctrine and the Order Buddha, hosa is only interested in making the etymology bear on ethics, and compares the 'downward plunge' of confidence (o kappanī) in the attitude of faith to the 'sinking' in 'mindfulness', the 'grounded stand' in 'concentration', and the 'sounding' penetration of 'wisdom'

<sup>5</sup> Asl 111, 115)  
The Cy puts forward an alternative explanation of the repetition in the description of this and following compounds of the first term of the compound, viz., 'faith'



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[15] What on that occasion is the faculty of concentration (*saṃādhindriyam*)?

*Answer as for 'self collectedness,' § 11.*

[16] What on that occasion is the faculty of wisdom (*paññindriyam*)?

had I not preferred to bring out the negative form of the original

<sup>1</sup> Buddhaghosa's etymology — '*irammāṇe cittaṃ samma adhiyati, thapeti ti*' — is no doubt incorrect, *saṃ* + *dhā* being the sounder analysis, nevertheless, he brings out that voluntary and deliberate adjustment of the attention with a view to sustained mental effort which is connoted by *saṃādhi* (Asl 122)

<sup>2</sup> To fit the term *paññā* with its approximate European equivalent is one of the cruxes of Buddhist philosophy. I have tried in turn reason, intellect, insight, science, understanding, and knowledge. All of these have been, and are, used in the literature of philosophy with varying shades of connotation, according as the sense to be conveyed is popular and vague, psychological and precise, or transcendental — and — *passiez moi le mot* — having precise vagueness. And each of them might, with one implication or another, represent *pañña*. The main difficulty in choice lay in determining whether, to the Buddhist, *pañña* stood for mental function, or for the aggregate product of certain mental functioning, or for both. When all the allusions to *pañña* in the Sutta Pitaka have been collated, a final translation may become possible. Here it must suffice to quote two. In M i 292, he who has *pañña* (*paññava*) is declared in virtue thereof to understand (*pañanati*) the nature of the phenomenon of pain or ill (the Four Noble Truths). In D i 124 Gotama asks 'What is this *pañña*?' and himself sets out its content as consisting in certain intellectual attainments, viz, the Jhanas, insight into the nature of impermanence, the mental image of one's self, the power of Iddhi, the cosmic Ear, insight into other minds into one's own past lives, the cosmic Eye, and the elimination of all vitiating tendencies. Buddhaghosa also (Vis M, ch xiv) distinguishes *pañña* from *sañña* and *viññāṇa*. He describes it as adequate to discern not only what these can, viz, sense objects and the Three Marks (impermanence, pain, and non substantiality) respectively, but also the

and endeavour, the zeal and ardour, the vigour and fortitude, the state of unfaltering effort, the state of sustained desire, the state of unflinching endurance, the solid grip of the burden, energy, energy as faculty and as power, right endeavour—this is the energy that there then is

[14] What on that occasion is the faculty of mindfulness (satindriyam)?<sup>1</sup>

The mindfulness which on that occasion is recollecting calling back to mind, the mindfulness<sup>2</sup> which is remembering, bearing in mind, the opposite of superficiality<sup>3</sup> and of obliviousness, mindfulness as faculty, mindfulness as power right mindfulness—this is the faculty of mindfulness that there then is

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[15] What on that occasion is the faculty of concentration (*samādhindriyam*)?<sup>1</sup>

Answer as for 'self collectedness,' § 11

[16] What on that occasion is the faculty of wisdom (*paññindriyam*)?<sup>2</sup>

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The wisdom which there is on that occasion is understanding, search, research, searching the Truth,<sup>1</sup> discernment, discrimination, differentiation erudition, proficiency, subtlety, criticism, reflection, analysis, breadth,<sup>2</sup> sagacity,<sup>3</sup> leading<sup>4</sup> insight, intelligence, incitement,<sup>5</sup> wisdom as faculty, wisdom as power, wisdom as a sword,<sup>6</sup> wisdom as a height,<sup>7</sup> wisdom as light,<sup>8</sup> wisdom as glory,<sup>9</sup> wisdom as splendour,<sup>10</sup> wisdom as a precious stone, the absence of dulness, searching the Truth,<sup>11</sup> right views—this is the wisdom that there then is

[17] What on that occasion is the faculty of ideation (representative imagination, *manindriyam*)?

Answer as for 'thought' (*cittam*), § 6

Path For him, then, it might be called intellect 'at a higher power' And in Gotama's reply, all those attainments are described in terms of *intellectual process*. Nevertheless, it is clear that the term did not stand for *large mental process of a certain degree of complexity*, but that it also implied mental process as cultivated in accordance with a *certain system of concepts objectively valid* for all Buddhist adepts. Hence, I think it best to reject such terms as reason, intellect and understanding, and to choose wisdom, or science, or knowledge, or philosophy. Only they must be understood in this connexion as implying the body of learning as assimilated and applied by the intellect of a given individual. See further under *nanam* (Introduction) and *vijja* (§ 1296).

<sup>1</sup> *I.e.*, the doctrines of the 'Four Truths' (Asl 147) Cf Mil 83

<sup>2</sup> Wisdom compared to the breadth and amplitude of the earth (Asl 147, 148)

<sup>3</sup> *Medha*. The Cy explains the specific wisdom of this term to lie in 'slaying' vice, or else in 'grasping and bearing' (148)

<sup>4</sup> *Parinayika*

<sup>5</sup> 'For the slaying of vices' (Asl 148, cf J ii 174)

<sup>6</sup> 'In the sense of something lofty' (*dhī*, cf Dh p v 28 = Mil 387)

<sup>7</sup> Ang ii 139

<sup>8</sup> *Nil*

<sup>9</sup> *Ibid*

<sup>10</sup> Repeated by way of antithesis to 'dulness' (Asl 148).

[18] What on that occasion is the faculty of pleasure (somanassindriyam)?

*Answer as for 'ease' (sukham), § 10*

[19] What on that occasion is the faculty of vitality (jivitindriyam)?

The persistence of these incorporeal states, their subsistence, going on, their being kept going on, their progress continuance, preservation, life, life as faculty<sup>1</sup>—this is the faculty of vitality that there then is<sup>2</sup>

[20] What on that occasion are right views (sammāditthi)?<sup>3</sup>

*Answer as for the 'faculty of wisdom, § 16*

[21] What on that occasion is right intention (sammāsankappo)?<sup>4</sup>

*Answer as for 'conception,' § 7*

[22] What on that occasion is right endeavour (sammāvāyamo)?

*Answer as for the 'faculty of energy,' § 13*

[23] What on that occasion is right mindfulness (sammāsati)?

*Answer as for the 'faculty of mindfulness,' § 14*

[24] What on that occasion is right concentration (sammāsamādhi)?

*Answer as for 'self collectedness,' § 11*

<sup>1</sup> In the text, hoti before idam is probably an error

<sup>2</sup> This answer is exceptional in the omission of tasmim samaye ('on that occasion') at the beginning of the sentence Cf §§ 82, 295, 441 The reason of its omission is probably that in the presence of life, by which the complex of dhammas is sustained as lotuses by water, or as an infant by its nurse (Asl 124), there is nothing contingent on the ethical quality (good, bad, or indeterminate) of the given complex

<sup>3</sup> For a discussion of the term ditthi, see § 1003 On these five factors of the Path see Introduction

<sup>4</sup> Sankappo is by the Cy especially identified with the expression cetaso abhiniropana, application of the mind, the disposition or adjustment of attention, that on which the heart is set, hence aspiration, intention purpose, design

[25] What on that occasion is the power of faith (saddhabalam)?

*Answer as for the 'faculty of faith,' § 12*

[26] What on that occasion is the power of energy (viriya-balam)?

*Answer as for the 'faculty of energy,' § 13*

[27] What on that occasion is the power of mindfulness (satī-balam)?

*Answer as for the 'faculty of mindfulness,' § 14*

[28] What on that occasion is the power of concentration (samādhi-balam)?

*Answer as for 'self collectedness,' § 11*

[29] What on that occasion is the power of wisdom (pañña-balam)?

*Answer as for the 'faculty of wisdom,' § 16*

[30] What on that occasion is the power of conscientiousness (hiri-balam)?<sup>1</sup>

<sup>1</sup> Hiri and ottappam, as analyzed by Buddhaghosa, present points of considerable ethical interest. Taken together they give us the emotional and conative aspect of the modern notion of conscience, just as satī represents it on its intellectual side. The former term 'is equivalent to shame (lajja),' the latter to 'anguish (ubbegga) over evil doing.' Hiri has its source within, ottappam springs from without. Hiri is autonomous (attādhipatī), ottappam, heteronomous influenced by society (lokādhipatī). The former is established on shame, the latter on dread. The former is marked by consistency, the latter by discernment of the danger and fearsomeness of error. The subjective source of hiri is fourfold, viz., the idea of what is due to one's birth, age, worth and education. Thus, one having hiri will think, 'Only mean folk (fishers etc.), children, poor wretches, the blind and ignorant, would do such an act,' and he refrains. The external source of ottappam is the idea that 'the body of the faithful will blame you, and hence one refrains.' If a man have hiri, he is, as said the Buddha, his own best master. To one who is sensitive by way of ottappam, the masters of the faith are the best guides (Aśl 126).

In a supplementary paragraph (p. 127) the 'marks' (consistency, etc.) are thus explained. In hiri one reflects



The feeling of conscientious scruple<sup>1</sup> which there is on that occasion when scruples ought to be felt, conscientious scruple at attaining to bad and evil states—this is the power of conscientiousness that there then is

[31] What on that occasion is the power of the fear of blame (*ottappa balaṃ*)?

The sense of guilt,<sup>2</sup> which there is on that occasion, where a sense of guilt ought to be felt, a sense of guilt at attaining to bad and evil states—this is the fear of blame that there then is.

[32] What on that occasion is the absence of lust (*alobho*)?

The absence of lust, of lusting, of lustfulness, which there is on that occasion, the absence of infatuation, the feeling and being infatuated, the absence of covetousness, that absence of lust which is the root of good<sup>3</sup>—this is the absence of lust that there then is

[33] What on that occasion is the absence of hate (*adoso*)?

on the worth of one's birth, one's teacher, one's estate, and one's fellow students. In *ottappaṃ* one feels dread at self reproach, the blame of others, chastisement, and retribution in another life

<sup>1</sup> *Hiriyaṭi*, paraphrased by *jigucchati* (Asl 149, D 1 174, M 1 78)

<sup>2</sup> *Ottappaṭi*, paraphrased by *ubbeggo* (Asl 124)

<sup>3</sup> *I.e.*, the fundamental condition, the cause of goodness. On 'covetousness' and 'infatuation,' see §§ 35, 1059. *Alobho* and its two co-ordinate virtues, the threefold 'root' of goodness, lose all their force in English negatives, but to a Buddhist convey doubtless as much impressiveness, as much of positive import, as the negative 'immortality' does to the Christian. *Alobho*, *e.g.*, involves active altruism, *adoso*, active sympathy, *amoho*, a life of culture (see § 34, n). I do not know any positive terms meet to represent them.

The 'mark' of the first is absence of greed, or of adhesion, as a drop of water runs off a lotus leaf. Its essence is independence, like that of the emancipated *bhikṣu* (Asl 127)

The absence of hate, of hating,<sup>1</sup> of hatred, which there is on that occasion, the absence of malice, of spleen,<sup>2</sup> the absence of hate which is the root of good—this is the absence of hate that there then is

[34] What on that occasion is the absence of dulness (amohā)?

*Answer as for the 'faculty of wisdom,' § 16<sup>3</sup>*

[35] What on that occasion is the absence of covetousness (anabhijjā)?

*Answer as for the 'absence of lust,' § 32<sup>4</sup>*

[36] What on that occasion is the absence of malice (avyapado)?<sup>5</sup>

*Answer as for the 'absence of hate,' § 33*

[37] What on that occasion are right views (sam-madittā)?<sup>6</sup>

*Answer as for the 'faculty of wisdom,' § 16*

[38] What on that occasion is conscientiousness (*hiri*)?  
*Answer as for the 'power of conscientiousness,' § 30*

[39] What on that occasion is the fear of blame (*ottappam*)?

*Answer as for the 'power of the fear of blame,' § 31.*

[40] What on that occasion is repose of sense (*kāya passaddhi*)?<sup>1</sup>

The serenity,<sup>2</sup> the composure which there is on that occasion, the calming, the tranquillizing, the tranquillity of the skandhas of feeling, perception and syntheses—this is the serenity of sense that there then is

[41] What on that occasion is serenity of thought (*cittapassaddhi*)?

The serenity, the composure which there is on that occasion, the calming the tranquillizing, the tranquillity of the skandha of intellect—this is the serenity of thought that there then is

[42] What on that occasion is buoyancy<sup>3</sup> of sense (*kāyalahutī*)?

The buoyancy which there is on that occasion, the alertness in varying,<sup>4</sup> the absence of sluggishness<sup>5</sup> and inertia, in the skandhas of feeling perception and syntheses—this is the buoyancy of sense that there then is

[43] What on that occasion is buoyancy of thought (*cittalahutī*)?

<sup>1</sup> On the meaning of *kāyo* see Introduction

<sup>2</sup> *Passaddhi* is described as a state free from pain—where pain is allayed and suppressed, where tremor or unquiet is replaced by 'coolness—the opposite to the states called *kilesas*, especially excitement (§ 1229) (*f* D : 73, M : 37)

<sup>3</sup> Literally, lightness described as the opposite of heaviness sluggishness and the rigidity of stolidity and stupor (§ 1185)

<sup>4</sup> 'The capacity of changing quickly' (Asl 150) *Cf.*, Childers Dictionary, s: *parivatti*

<sup>5</sup> Read *adandhanatī*. *K* reads *adandhatī*, but *adandhanatī* in § 43 and § 639

The buoyancy, etc (as in § 42), in the skandha of intellect—this is the buoyancy of thought that there then is

[44] What on that occasion is plasticity of sense (*kāya mudatā*)?<sup>1</sup>

The plasticity which there is on that occasion, the suavity smoothness, absence of rigidity, in the skandhas of feeling perception and syntheses—this is the plasticity of sense that there then is

[45] What on that occasion is plasticity of thought (*cittamudatā*)?

The plasticity which, etc (as in § 44), in the skandha of intellect—this is the plasticity of thought that there then is

[46] What on that occasion is wieldiness<sup>2</sup> of sense (*kāyakammannatā*)?

The wieldiness which there is on that occasion, the tractableness the pliancy of the skandhas of feeling perception and syntheses—this is the wieldiness of sense that there then is

[47] What on that occasion is wieldiness of thought (*cittakammannatā*)?

The wieldiness, etc (as in § 46), of the skandha of intellect—this is the wieldiness of thought that there then is

[48] What on that occasion is fitness<sup>3</sup> of sense (*kāyapaguñnatā*)?

The fitness which there is on that occasion the competence the efficient state of the skandhas of feeling, perception and syntheses—this is the fitness of sense that there then is

<sup>1</sup> The suppression of stiffness and resistance, or oppugnaney, the attitude antithetical to that belonging to the kilesas of opinionativeness and conceit

<sup>2</sup> *Kammannatī*, literally workableness, or serviceableness—for good action (*Asl* 151) by which one 'succeeds in constructing objects of thought' (*ittl* 130)

<sup>3</sup> The antithesis to illness and diffidence (*ittl* 131)

[49] What on that occasion is fitness of thought (*citta-paṇṇāta*)?

The fitness, etc. (*as in* § 48), of the *skandha* of intellect—this is the fitness of thought that there then is

[50] What on that occasion is rectitude<sup>1</sup> of sense (*kāyujjuka*)?

The straightness which there is on that occasion, the rectitude without deflection, twist or crookedness, of the *skandhas* of feeling, perception and syntheses—this is the directness of sense that there then is

[51] What on that occasion is rectitude of thought (*cittujjuka*)?

The straightness, etc. (*as in* § 50), of the *skandha* of intellect—this is the rectitude of thought that there then is

[52] What on that occasion is mindfulness (*sati*)?

*Answer as for the 'faculty of mindfulness' § 14*

[53] What on that occasion is intelligence (*sampañña*)?

*Answer as for 'wisdom,' § 16*

[54] What on that occasion is quiet (*samātha*)?

*Answer as for 'self collectedness,' § 11*

[55] What on that occasion is insight (*vipassana*)?

*Answer as for 'wisdom,' § 16*

[56] What on that occasion is grasp (*paggaḥa*)?

*Answer as for the 'faculty of energy,' § 13*

[57] What on that occasion is balance (*avikkhepa*)?

<sup>1</sup> Defined as the antithesis of crookedness, deception (*māya*) and craftiness (*Asl* 131)

<sup>2</sup> Or comprehension, to know anything according to its usefulness, its expediency its scope, and to know it clearly. Named as approximately equivalent to 'wisdom,' the *Cy* assigns to it as well the characteristics of mindfulness (*ibid*). Cf the frequent twin qualification of *sati-sampañña*—e.g., *M* 1 274

<sup>3</sup> 'The opposite of excitement or fluster' (*Asl* *ibid*). Literally, 'the absence of wavering' (or vacillation or unsteadiness)

*Answer as for 'self collectedness,' § 11*

These, or whatever other<sup>1</sup> incorporeal, causally induced states there are on that occasion—these are states that are good

Here ends the delimitation of terms (*Pada-bhāṣaṇīyam*)

End of the First Portion for Recitation

[Summary of the constituents of the First Type of Thought (*sangahavaram* or *koṭṭhasavaram*)]<sup>2</sup>

[58] Now, on that occasion

the skandhas are four

the spheres (*āyatanaṇi*) are two

the elements (*dhatuyo*) are two,

the nutriments (*āhāra*) are three,

the faculties (*indriyaṇi*) are eight

the Jhāna is fivefold

the Path is fivefold,

the powers (*balaṇi*) are seven,

the causes (*hetu*) are three,

<sup>1</sup> See above p. 3

<sup>2</sup> The constituent dhammas of the first of the eight schemata of 'good thoughts' (*cittāṅgaṇi*) are now rehearsed with reference to class and number. The motive probably was to aid the student either to a conspectus of the psychosis in question or mnemonically. Thus if the constituent factors of the thought be regarded under the aspect of classified aggregates (*rasatthēna*, or *khandhatthēna*), they all fall under four heads. All that do not belong to the skandhas of feeling, perception or intellect, come under the *sanskāra skandha*. Regarded under the aspect of collocation or conjuncture (*āyatanaṇi*) they all fall under two heads corresponding to the fourth and to the first, second and third, of those four skandhas respectively. Regarded under the aspect of phenomena, of *sāmaṇīyika* (*sābhavatthēna*, *sunnatattthēna*, *nissattattthēna*), they all fall under two heads, corresponding to the two preceding. We then come to partial aspects

contact,  
feeling,  
perception,  
thinking,  
thought, } are each single [factors],  
the skandhas of

feeling,  
perception,  
syntheses,  
intellect, } are each single [factors],

the sphere of ideation (manā  
yatanaṃ),  
the faculty of ideation,  
the element of representative in-  
tellection (manoviññāna  
dhatu),  
the sphere of a (representative)  
state,  
the element of a (representative)  
state, } are each single  
[factors]

These, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are good

[59] What on that occasion are the four skandhas?

The skandhas of feeling, perception, syntheses and intellection

[60] (1) What on that occasion is the skandha of feeling?

The mental pleasure, the mental ease, which there is on that occasion<sup>1</sup> the pleasurable, easeful sensation which is born of contact with thought, the pleasant, easeful

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<sup>1</sup> The omission in both this and the next answer of the phrase, used in §§ 3 and 4—'born of contact with the appropriate element of representative intellection'—is not noticed in the Cy. K. draws attention to it in a footnote, not at this passage, but at §§ 108 110. The omission is probably accidental

feeling born of contact with thought—this is the skandha of feeling that there then is (§§ 3, 10 18)

[61] (ii) What on that occasion is the skandha of perception?

The perception, the perceiving, the state of having perceived, which there is on that occasion—this is the skandha of perception that there then is (§ 4)

[62] (iii) What on that occasion is the skandha of syntheses?

- (i) Contact
- (ii) thinking,
- (iii) conception,
- (iv) discursive thought,
- (v) joy,
- (vi) self collectedness
- (vii) the faculty of faith
- (viii) the faculty of energy,
- (ix) the faculty of mindfulness,
- (x) the faculty of concentration,
- (xi) the faculty of wisdom
- (xii) the faculty of vitality
- (xiii) right views,
- (xiv) right intention,
- (xv) right endeavour
- (xvi) right mindfulness
- (xvii) right concentration
- (xviii) the power of faith
- (xix) the power of energy,
- (xx) the power of mindfulness
- (xxi) the power of concentration,
- (xxii) the power of wisdom,
- (xxiii) the power of conscientiousness,
- (xxiv) the power of the fear of blame,
- (xxv) absence of lust,
- (xxvi) absence of hate
- (xxvii) absence of dulness

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<sup>1</sup> See Introduction



[65] What on that occasion is the sphere of ideation (manayatanam)?

*Answer as for 'thought, § 6, and for the 'skandha of intellection' § 63*

[66] What on that occasion is the sphere of (mental) states (dhammāyatanaṃ)?

The skandhas of feeling, perception syntheses—this is on that occasion the sphere of (mental) states

These are on that occasion the two spheres

[67] What on that occasion are the two elements?

The element of representative intellection, the element of (mental) states

[68] What on that occasion is the element of representative intellection (manovinnānadhātu)?

*Answer as for 'thought, § 6, cf §§ 63, 65*

[69] What on that occasion is the element of (mental) states (dhammadhātu)?

The skandhas of feeling, of perception of syntheses—these are on that occasion the element of (mental) states

These are on that occasion the two elements

[70] What on that occasion are the three nutriments?

The nutriment of contact, the nutriment of representative cogitation the nutriment of intellection

[71] What on that occasion is the nutriment of contact (phassa-hi-ro)?

*Answer as for 'contact,' § 2*

[72] What on that occasion is the nutriment of representative cogitation (*manosañcetanāharo*)?

The thinking the cogitating, the reflection which there is on that occasion—this is the representative cogitation that there then is

[73] What on that occasion is the nutriment of intellection (*vinānāharo*)?

*Answer as for the 'skandha of intellection,' § 63*

These on that occasion are the three nutriments

[74] What on that occasion are the eight faculties?

The faculties of faith, energy, mindfulness, concentration, wisdom, ideation, happiness vitality

[75 82] What on that occasion is the faculty of faith, vitality?

*Answers as in §§ 12 19 respectively*

These on that occasion are the eight faculties

[83] What on that occasion is the fivefold Jhāna (*pañcāṅgikam jhānam*)?

Conception, discursive thought joy, ease, self collectedness

[84 88] What on that occasion is conception . self collectedness?

*Answers as in §§ 7 11 respectively*

This on that occasion is the fivefold Jhāna

[89] What on that occasion is the fivefold Path (*pañcāṅgiko maggo*)?

Right views right intention, right endeavour, right mindfulness, right concentration

[90 91] What on that occasion are right views right concentration?

*Answers as in §§ 20 21 respectively*

This on that occasion is the fivefold Path

[95] What on that occasion are the seven powers?

The power of faith, energy, mindfulness, concentration, wisdom, conscientiousness, the fear of blame

[96 102] What on that occasion is the power of faith the fear of blame?

*Answers as in §§ 25 31 respectively*

These on that occasion are the seven powers

[103] What on that occasion are the three causes (tayo hetu)?

The absence of lust, of hate and of dulness

[104 106] What on that occasion is the absence of lust dulness?

*Answers as in §§ 32 34 respectively*

These are on that occasion the three causes

[107] What on that occasion is contact

[108] feeling

[109] perception

[110] thinking

[111] thought

[112] the skandha of feeling

[113] the skandha of perception

[114] the skandha of syntheses

[115] the skandha of intellection

[116] the sphere of ideation

[117] the faculty of ideation

[118] the element of ideational intellection

[119] the sphere of (mental) states

[120] the element of (mental) states,

regarded as a single factor?

*Answers as in §§ 26, 60 63, 65, 67, 67, 66, 66, respectively*

These, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are good

[Here ends] the Summary [of the constituents of the First Main Type of Good Thoughts]

[122] What on that occasion are states?

The skandhas of feeling, of perception, of syntheses, of intellection

[123] What on that occasion are skandhas?

Answer as in § 59.

[124 145] *Similar questions are then put respecting 'spheres,' 'elements,' and so on through the list of constituent species. The answers are identical with those given to similar questions in the previous 'Summary,' viz, in §§ 64, 67, 70, 74, 83, 89, 95, 103, and 107 120*

[Here ends] the 'Emptiness' Section.

[Here ends] the First Main Type of Good Thoughts.

## II

[146] Which are the states that are good?

When a good thought concerning the sensuous universe has arisen by the prompting of a conscious motive,<sup>1</sup> a

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<sup>1</sup> Sasankharena Buddhaghosa's explanation of the term is 'terse and explicit. Sa=co, sankharo=compound, is here used in the sense of concomitant with spring, motive, means, or cause (ussaho, payogo, upayo, paccayo-gahanam). For instance, a bhikkhu dwelling in the neighbourhood of a vihara is inclined, when duty calls him to sweep the terrace round the stupa, wait on the elders, or listen to the Dhamma, to find the way too far, and shirk attendance. Second thoughts, as to the imprudence of not going, induce him to go. These are prompted either by his own conscience (attano va payogena), or by the exhortation of another who, showing the disadvantage in shirking, and the profit in attending, says, 'Come, do it!' And the 'good thought,' i.e., of course, the resolve to go, is said 'to have arisen by way of a concomitant motive, by way of the taking hold of a cause' Asl. 156. This explanation is not discrepant with that of sasankhariko, given to Childers by Vjjesinha Mudliar. He

thought which is accompanied by pleasure, associated with knowledge, and having, as its object, a sight, a sound, a smell, a taste, a touch, a [mental] state, or what not, then there is contact, feeling, etc.<sup>1</sup> [*here follows the list of 'states' dealt with in §§ 1 145 and constituting the First Thought*—these, or whatever other incorporeal causally induced states there are on that occasion—these are states that are good . . .

[Here ends] the Second Thought<sup>2</sup>

### III

[147] Which are the states that are good?

When a good thought concerning the sensuous universe has arisen accompanied by pleasure, disconnected with knowledge, and having as its object, a sight, a sound, a

was not, I take it, so bad a Buddhist as to mean that an *asankharikam cittam* was a thought in and for itself spontaneous *i.e.* uncaused. He would mean only that the subject of the thought experienced it without being conscious of its mental antecedent *as such*, without *paccaya gahanam*. In a *cittam sasankharena*, on the other hand, the thought presents itself in consciousness together with its mental conditions. In the *Abhidhammattha Sangaha* the terms used in a similar connexion are *asankharikam* and *sasankharikam*. J P T S, 1884, p 1 *et seq*. Cf Warren, 'Buddhism in Translations', 490.

<sup>1</sup> In the text (§ 146), at the omitted repetitions indicated by ' p e reference is made to § 147. More correctly reference should be made to § 1. The second type thought is in all respects (including Summary and 'Emptiness' Section) identical with the first (Asl 156), with the sole exception of the additional implication 'by the prompting of a conscious motive'. With the same exception the fourth, sixth and eighth type thoughts are identical with the third fifth, and seventh respectively. Hence the reference in § 159 of the text should have been to § 157.

\* K reads *Dutiyam Cittam*, and so on for the eight

smell, a taste, a touch, a [mental] state, or what not, then there is

contact,	conception,
feeling,	discursive thought,
perception,	joy,
thinking	ease,
thought,	self collectedness,
the faculty of	
faith,	concentration,
energy,	ideation,
mindfulness,	happiness,
	vitality,
right intention, <sup>1</sup>	right mindfulness,
right endeavour,	right concentration
the power of	
faith,	concentration,
energy,	conscientiousness
mindfulness	the fear of blame,
	absence of lust,
	absence of hate,
	absence of covetousness,
	absence of malice,
	conscientiousness,
	fear of blame
serenity,	wieldiness,
buoyancy,	fitness,
plasticity,	rectitude,
	both of sense and thought,
mindfulness,	grasp,
quiet,	balance

<sup>1</sup> Sammaditthi should have been here omitted in the text, just as it is rightly omitted at the place of its second mention between *avijjā* and *hiṃsā*. Its absence from the third type of thought is involved in the qualifying phrase 'disconnected with knowledge,' just as 'wisdom,' 'insight' etc are. Cf. h. In 147a the Path is said to be useful only

These, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are good

[Summary, cf § 58 *et seq* ]

[147a] Now, on that occasion

the skandhas are four,  
the spheres are two,  
the elements are two,  
the nutriments are three,  
the faculties are seven,<sup>1</sup>  
the Jhana is fivefold,  
the Path is fourfold,  
the powers are six,<sup>2</sup>  
the causes are two,<sup>3</sup>  
contact, etc

[Continue as in § 58 ]

\* \* \* \* \*

[148] What on that occasion is the skandha of syntheses?

*The content of the saṅskāra skandha is the same as in the First Type of Thought, § 62,<sup>4</sup> with the following omissions*

‘The faculty of wisdom,’  
‘right views,’  
‘the power of wisdom,’  
‘the absence of dulness,’  
‘intelligence,’  
‘insight’

<sup>1</sup> That of ‘wisdom’ being omitted

<sup>2</sup> See preceding note

<sup>3</sup> ‘Absence of dulness’ being omitted

<sup>4</sup> In the text the reader is referred to § 62 without reservation, and is thereby landed in inconsistencies. K enumerates the content of the skandha in full, omitting all those factors which are incompatible with a thought divorced from knowledge. I have thought it sufficient to name only these excluded factors

*These are omitted as incompatible with the quality 'disconnected with knowledge*

\*       \*       \*       \*       \*       \*

These, or whatever other incorporeal, etc

\*       \*       \*       \*       \*       \*

[Here ends] the Third Type of Thought <sup>1</sup>

#### IV

[149] Which are the states that are good ?

When a good thought concerning the sensuous universe has arisen by the prompting of a conscious motive, a thought which is accompanied by happiness, disconnected with knowledge, and having as its object a sight, a sound a smell, a taste, a touch, a [mental] state or what not, then there is contact, etc [*continue as in § 147*]<sup>2</sup>—these, or whatever other incorporeal causally induced states there are on that occasion—these are states that are good <sup>2</sup>

\*       \*       \*       \*       \*       \*

[Here ends] the Fourth Thought

<sup>1</sup> Placed erroneously in the text after § 147

<sup>2</sup> So h The text, by omitting not only the repetitions, but also the essentially distinctive factor *sasankharena*, renders the insertion of the 'Fourth Thought' quite unintelligible

Buddhaghosa gives a different illustration of this type of thought in harmony with its resemblance to and difference from the former *cittam sasankharena*, viz in its involving a pleasurable state of mind, but not any great understanding or discernment Such is the thought of little boys, who, when their parents duck their heads to make them worship at a *cetiya*, willingly comply, though doing so without intelligent conviction Asl 156





*Answer as in § 62, omitting 'joy'*<sup>1</sup>

\* \* \* \* \*

*[Continue as in the Summary and 'Emptiness' Section of the First Type of Thought]*

[Here ends] the Fifth Type of Thought ]

## VI.

[156] Which are the states that are good?

When a good thought concerning the sensuous universe has arisen, accompanied by disinterestedness, associated with knowledge, prompted by a conscious motive, and having, as its object, a sight, a sound, a smell, a taste, a touch, a [mental] state, or what not, then there is contact, etc

\* \* \* \* \*

*[Continue as in the Fifth Type of Thought]*

[Here ends] the Sixth Type of Thought

## VII

[157] Which are the states that are good?

When a good thought concerning the sensuous universe has arisen, accompanied by disinterestedness, disconnected with knowledge, and having, as its object, a sight, a sound, a smell, a taste a touch, a [mental] state, or what not, then there is contact, etc

\* \* \* \* \*

*[Continue as in the Third Type of Thought substituting 'disinterestedness for 'joy' and 'ease the 'faculty of disinterestedness for that of 'happiness,' and 'fourfold' for 'fivefold Jhāna']*

\* \* \* \* \*

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<sup>1</sup> K gives the skandha in full, omitting 'joy,' joy and upekhhā being mutually exclusive  
<sup>2</sup> Nanindriyam in the text should be manindriyam

[Summary.]

[157a] Now, on that occasion  
the skandhas are four,  
etc., etc.

[Continue as in the Third Type of Thought, substituting  
'fourfold' for 'fivefold Jhana.']

[158] What on that occasion is the skandha of syn-  
theses?

*The content of this skandha is the same as in the Third  
Type of Thought (see § 148), with the further omission of  
'joy.'*

[Continue as in the First Type of Thought.]

[Here ends] the Seventh Type of Thought.

## VIII.

[159] Which are the states that are good?

When a good thought concerning the sensuous universe  
has arisen, accompanied by disinterestedness, disconnected  
with knowledge, prompted by a conscious motive, and  
having, as its object, a sight, a sound, a smell, a taste,  
a touch, a [mental] state, or what not, then there is  
contact, etc.

[Continue as in the Seventh Type of Thought]

[Here ends] the Eighth Type of Thought.

[End of Chapter I on] the Eight Main Types of Thought  
concerning the Sensuous Universe.

(Here ends the Second Portion for Recitation.)

## CHAPTER II

[Good in relation to the Universe of Form (*rūpa-  
vacara-kusalam*)

*Methods for inducing Jhana*

## I

The Eight Artifices (*atthakasiṇam*)

1 The Earth Artifice (*pathavīkasiṇam*)

(a) *The Fourfold System of Jhana* (*catukkanayo*) ]

[160] Which are the states that are good?

When, that he may attain to the heavens of Form,<sup>1</sup> he cultivates the way thereto, aloof from sensuous appetites, aloof from evil ideas,<sup>2</sup> and so by earth gazing enters<sup>4</sup> into

<sup>1</sup> See Introduction

<sup>2</sup> The subject of these states of consciousness

<sup>3</sup> *Vivice eva kāmehi vivicca akusalehi dhammehi* Lit, 'having separated one's self, having become without, having departed from (Asl 164) That is to say—again according to the Cy (*ibid*)—from the objects of sensual desires, and from the desires themselves, respectively (*vatthukāmaḥ kilesakāmaḥ* Childers Dictionary, s.v. *kāma*) The former phrase (*vivice eva kāmehi*) includes the whole psychological realm of sense presentation (*kāyo*, or the three *skandhas* of feeling, perception and *sanskāras*), the latter, *dhammehi*, referring to the realm of ideation (*cittam*) only

The Cy repudiates the idea that the emphatic enclitic *eva*, occurring only in the former of the two phrases, renders the latter less important, and quotes, in support, the opening words of the Cūḷasihanāda Discourse (V 1 63)

<sup>4</sup> *Pathavīkasiṇam* The first of the *karmasthāna*

and abides in<sup>1</sup> the First Jhana (the first rapt meditation), wherein conception works and thought discursive,<sup>2</sup> which is born of solitude,<sup>3</sup> and full of joy<sup>4</sup> and ease—then the contact, the feeling the grasp, the balance, which arise in him, or whatever other<sup>5</sup> incorporeal, causally induced states that there are on that occasion—these are states that are good

\* \* \* \* \*

methods or quasi hypnotic devices for attaining to temporary rapt oblivion of the outer world. The percept of the circle of mould induces the vivid image (nimittam), and there upon Jhāna supervenes

<sup>1</sup> *Ic* sustains the mood indefinitely. The Cy quotes the Vibhanga as paraphrasing the term by the same expressions, 'going on, etc., as are used to describe above (§ 19) the 'faculty of vitality'

<sup>2</sup> *Savitakkham savicāram*. Leaving the negative essential conditions of Jhana, we pass to the positive features (Asl 166). The meditation progresses by means of these two in particular, as a tree does by its flowers and fruit. According to the Vibhanga, they reveal the determined resolves of the individual student (*puggaladhitthanā*) (*Ibid*)

<sup>3</sup> According to the Cy, the solitude is rather moral than physical, and means 'born in the seclusion which the student creates by thrusting from his heart the five hindrances (*id id infra*, § 1152). According as it is said in the Pētaka (? Pētakopadesa) concentration opposes sensual desire, joy opposes malice, conception, or the onset of intellect, opposes stolidity and torpor, ease opposes excitement and worry, discursive thought opposes perplexity or doubt (Asl 165). See D i 73, where the hindrances are explicitly mentioned in connection with Jhana, also the notes in *Phys Davids* 'Dialogues of the Buddha,' I, p 81.

<sup>4</sup> *Ic*, joy of the fifth species, *pharāna-pīti* (Asl 166), § 9, also compare the passage just referred to, D i 73. See above, so *inam eva kuyam . . . abhisandeti . . .*

<sup>5</sup> *parip-pharati*. There are said to be the four first—desire, etc.—of the nine named above, p 5, n 1 (Asl 168)

*Continue as in the First Type of Thought relating to the sensuous universe, including the Summary and 'Emptiness' divisions*<sup>1</sup>

[161] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, suppressing the working of conception and of thought discursive, and so, by earth gazing, enters into and abides in the Second Jhana (the second rapt meditation), which is self evolved,<sup>2</sup> born of concentration, full of joy and ease, in that, set free from the working of conception and of thought discursive, the mind

<sup>1</sup> So the Cy (*ibid*) In the text therefore the reader should have been referred, not to (147) but to (1) K indicates the elision simply by a pe at the point corresponding to the comma before 'or whatever' in my translation, followed by 'ime dhammā kusala'.

I am inclined, however, to think that the detailed catechism as to the nature of the various dhammas, such as occurs at §§ 2 57, is not to be understood as included in the passage elided, either here or in the remaining Jhanas. K does not repeat the pe cited above at the corresponding point in the three remaining Jhanas where the Summary is not elided, but given. Nor does it give the pe which stands in the text, in §§ 163, 165, before Tasmim kho pana samaye. Similarly it omits the pe given in the text at the corresponding points in the formulae for the 'five fold Jhana,' § 168 *et seq*.

<sup>2</sup> Ajjhataṃ, etc, according to the Cy (169), attanajutam, attasantane nibbattam according to the Vibhaṅga, paccattam. It is not quite clear to me what is the special force of the term in just this Jhana, unless it be that the 'earth gazing' is not now continued—the individual becoming more rapt from external determinants of consciousness, more susceptible to purely subjective conditions.

grows calm and sure,<sup>1</sup> dwelling on high<sup>2</sup>—then the contact, the feeling, the perception, the thinking, the thought, the joy, the ease, the self collectedness, the faculties of faith, energy, mindfulness, concentration wisdom, ideation happiness and vitality, the right views,<sup>3</sup> right endeavour, <sup>4</sup> the grasp the balance that arises—these, or whatever other incorporeal causally induced states that there are on that occasion—these are states that are good

<sup>1</sup> Sampasadanam, tranquillizing, paraphrased in the Cy (*ibid*) by saddha, assurance or faith (above, § 12). It is a term for Jhana itself, blent as it is with the whole contemplative discipline, 'just as cloth steeped in purple is "purple" —to adapt the commentator's simile to our idiom. The following word cetaso, 'of the mind, may be taken either with this term, or with that next after it, ekodibhavam (*ibid*)

<sup>2</sup> In the text read ekodibhavam. Buddhaghosa's comments on this expression contain the original of the Thera Subhuti's quotation given in Childers. The substance of them is that the ceto (intellect mind heart) no longer overwhelmed or encumbered by vitakko and vicaro, rises up slowly pre eminent (eko=settho or asahayo) in its meditative concentration or samadhi, this term being synonymous with ekodibhavam (Samadhiss etam adhvakanam). The discursive intellection of the First Jhana troubling the ceto as waves rendering water turgid has in the Second Jhana sunk to rest. And this uplifting is said (the commentator emphasizes) of ceto, and not of an individual entity, nor of a living soul (na sattassa na jivassa). See Morris's note J P T S, 1880, p 32.

<sup>3</sup> Sammasankappo is here, its usual order of place, omitted. It involves vitakko, see § 7.

<sup>4</sup> The reference in the text to § 157 cannot be right. The subject has not yet banished pleasurable emotion, and attained to the calm of disinterestedness, nor is his state of mind 'disconnected with knowledge'. The type of thought, as to its remaining components, is still the first, i.e., that of § 1.

## [Summary.]

[161a] Now, on that occasion  
 the skandhas are four,  
 the spheres are two,  
 the elements are two,  
 the nutriments are three,  
 the faculties are eight,  
 the Jhāna is threefold,<sup>1</sup>  
 the Path is fourfold,<sup>2</sup>  
 the powers are seven,  
 the causes are three,  
 contact counts as a single factor,  
 etc., etc.

[Continue as in § 58 et seq.]

\* \* \* \* \*

[162] What on that occasion is the skandha of syntheses?

Contact,	joy,
thinking,	self-collectedness;
the faculties of	
faith,	concentration,
energy,	wisdom,
mindfulness,	vitality;
right views,	
right endeavour,	
etc., etc.	

[Continue as in § 62 et seq.<sup>3</sup>]

<sup>1</sup> Cf. § 83. 'Conception' and 'discursive thought' are now suppressed.

<sup>2</sup> Cf. § 89. 'Right intention,' as involving 'conception,' is now suppressed. The mind is no longer occupied with overt activities concerned with this life. See p. 46, n. 3.

<sup>3</sup> Including, presumably, the 'Emptiness' Section, as in the case of the First Jhāna.



[163] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, and further, through the waning of all passion for joy,<sup>1</sup> holds himself unbiassed,<sup>2</sup> the while, mindful and self possessed,<sup>3</sup> he experiences in his sense consciousness<sup>4</sup> that ease whereof the Noble Ones<sup>5</sup> declare 'He that is unbiassed and watchful dwelleth at ease'—and so, by earth gazing, enters into and abides in the Third Jhana—then the contact the feeling, the perception, the thinking, the thought the ease, the self collectedness the faculties of faith, energy mindfulness,<sup>6</sup> concentration, wisdom, ideation, happiness and vitality, the right views, right endeavour,<sup>7</sup> etc the grasp, the balance that arises<sup>8</sup>—these, or whatever other incorporeal causally induced states that there are on that occasion—these are states that are good

<sup>1</sup> *Pīṭiya ca viraga*, 'meaning either distaste for joy or the transcending of it' The *ca* indicates the progressive continuity from the preceding to the present Jhana (Asl 171)

<sup>2</sup> *Upekkhako*, or disinterested He looks on from the standpoint of one who has arrived says the Cy (172) As we might say

'E terra magnum alterius spectare laborem

Buddhaghosa expatiates here on the ten kinds of *upekkhā* enumerated in Hardy 'Man Buddhism' 505

<sup>3</sup> *Sampajano* Intelligently aware of his own procedure

<sup>4</sup> *Kāyo* see Introduction, *supra* p 43 n 3

<sup>5</sup> See *infra*, § 1003 n 6

<sup>6</sup> Omitted in the text, but not so in K The context requires its insertion

<sup>7</sup> *Sammāsati*, inserted in the text, but not in the right order, is of course required by the context but is, here and *u. b.*, *sammādaṃ m. 'hā' 'vā'*

<sup>8</sup> § 157, to which the reader is referred in the text, is obviously wrong § 1 would be nearer the mark

## [Summary.]

[163a] Now, on that occasion  
 the skandhas are four,  
 the spheres are two,  
 the elements are two,  
 the nutriments are three,  
 the faculties are eight,  
 the Jhāna is twofold,<sup>1</sup>  
 the Path is fourfold,<sup>2</sup>  
 the powers are seven,  
 the causes are three,  
 contact counts as a single factor,  
 etc., etc.

[Continue as in § 58.]

\* \* \* \* \*

[164] What on that occasion is the skandha of syntheses?

Contact,  
 thinking,  
 self-collectedness;

the faculties of

faith,	concentration,
energy,	wisdom,
mindfulness,	vitality;

right views,	right endeavour,
etc., etc.	

[Continue as in § 62]

\* \* \* \* \*

<sup>1</sup> 'Ease' remains and 'self-collectedness.'

<sup>2</sup> Cf. § 161<sup>a</sup> n. 2.

[165] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, and, by the putting away of ease and by the putting away of ill, by the passing away of the happiness and of the misery<sup>1</sup> he was wont to feel, he thus, by earth gazing, enters into and abides in the Fourth Jhana (the fourth rapt meditation) of that utter purity of mindfulness which comes of disinterestedness,<sup>2</sup> where no ease is felt nor any ill—then the contact, the feeling, the perception, the thinking, the thought, the disinterestedness, the self collectedness, the faculties of faith, energy, mindfulness, concentration, wisdom, ideation, disinterested-

<sup>1</sup> 'Ease' and 'ill,' according to the Cy are *kāyika*m, or relating to the three skandhas of feeling, etc.—relating to sense consciousness. 'Happiness' and 'misery' (*soma*nassam *doma*nassam) relate to the intellect, or ideational consciousness. 'Happiness' is the last of these to be transcended, the others have been expelled in the course of the previous stages of Jhana (Asl 175, 176). But all four are here enumerated, as if all were only in this Fourth Jhana transcended, in order to show more clearly, by the method of exhaustive elimination, what is the subtle and elusive nature of that third species of feeling termed 'neutral' (*adu*kkham *asu*kkha), or 'disinterested' (*upe*kkhā)—the zero point, or line, as we should say, of hedonic quantity. The Cy then gives the simile of selecting heads of cattle by elimination of the rest of the herd, which Hardy cites (*ibid.*, 177, East Monachism, 270).

<sup>2</sup> *Upe*kkhā *satipa*risuddhim. According to the Vibhanga, the mindfulness that is made pure stands for all the other elements present in consciousness, which have also been brought into clear relief, as it were, by the calm medium of equanimity. The simile is then adduced, given also in Hardy (*op. cit.*, 271), of the moon by day and by night. *Upe*kkhā is latent in consciousness in the other stages of Jhana, but rendered colourless by the radiance of intellectual and emotional exercise, as the crescent moon during the day, though present in the sky, is dimmed by the sun's splendour (Asl. 178).

ness and vitality, the right views, the right endeavour,  
etc . .

[Continue as in § 163]

\* \* \* \* \*

[Summary]

[165a] Now, on that occasion  
the skandhas are four,  
the spheres are two,  
the elements are two,  
the nutriments are three,  
the faculties are eight,  
the Jhāna is twofold<sup>1</sup>  
the Path is fourfold,  
the powers are seven,  
the causes are three,  
contact counts as a single factor,  
etc, etc

[Continue as in § 58, etc]

\* \* \* \* \*

[166] What on that occasion is the skandha of syntheses?

Answer as in § 164<sup>2</sup>

\* \* \* \* \*

[Here ends] the Fourfold System of Jhāna

<sup>1</sup> Namely, 'disinterestedness' and 'self collectedness' (Asl 179) Else one would have looked to find ekangi kam Jhanam

<sup>2</sup> The printed text omits satindriyam, though it is explicitly required by the context K gives it

(b) The Fivefold System of Jhana (pañcakanayo)<sup>1</sup>

[167] *The First Jhana* Question and answer as in the fourfold course, § 160

[168] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, and so, by earth gazing, enters into and abides in the Second Jhana (the second rapt meditation) wherein is no working of conception, but only of thought discursive—which is born of concentration, and is full of joy and ease—then the contact, the feeling, the perception, the thinking, the thought, the discursive inquiry, the joy, the ease, the self collectedness, etc .

[Continue as for the Second Jhana in § 161]

## [Summary]

[168a] Now, on that occasion

the skandhas are four,  
the spheres are two,  
the elements are two,  
the nutriments are three,  
the faculties are eight,

---

<sup>1</sup> Jhana is usually alluded to in the Pitakas in the fourfold order. The fivefold division is obtained by the successive instead of simultaneous elimination of vitakko and vicaro. According to the Cy, it was optional to the teacher, after the example of the Buddha, to use either at his discretion, adapting himself to the particular mental state of his pupils or having a view to the effective flow of his discourse. A passage is quoted from the Pitakas—probably S. iv 303 or A. i 299, n 2 (cf. h. V 413, Mil 337)—where samadhi is distinguished as (1) having vitakko and vicaro, (2) having only the latter, (3) having neither.

the Jhāna is fourfold,  
the Path is fourfold  
etc, etc.

[Continue as in § 58]

\* \* \* \* \*

[169] What on that occasion is the skandha of syntheses?

1 Contact, thinking, discursive thought, joy, etc .

[Continue as in § 162]

\* \* \* \* \*

[170 175] The Third, Fourth and Fifth Jhanas

[These are identical in formulation with the Second, Third and Fourth Jhanas of the Fourfold System Questions and answers as in §§ 161 166]

[Here ends] the Fivefold System of Jhāna

[(c) The Four Modes of Progress (catasso patipada)]<sup>1</sup>

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<sup>1</sup> It has been seen that, before the several stages of Jhana could be attained to, the student had to purge and discipline himself in specific ways—elimination of all attention to mundane matters, elimination of discursive cogitation, and so on. The special stage of Jhana supervened after each act of self control and intensified abstraction. In these processes there was an earlier and a subsequent stage called—at least in the later books—*upacara* and *appana* respectively. The effective cognition linking these two was an exercise of *pañña* which, in the text is known as *abhiñña* ('intuition'), probably the intuitive or subconscious fetch of the mind to compass the desired *appana*, or conception. Now, whether the preparatory abstraction was easy or difficult, and whether the constructive generalizing effort was sluggish or vigorous, depended on the moral temperament and the mental ability

[176] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, aloof from sensuous appetites, aloof from evil ideas, and so by earth gazing, enters into and abides in the First Jhana progress being painful and intuition sluggish—then the contact<sup>1</sup>. the balance that arises—these are states that are good

[177] [or] when he so enters into and abides in the First Jhana progress being painful, but intuition quick . . .

[178] [or] when he so enters into and abides in the First Jhana progress being easy, but intuition sluggish

[179] [or] when he so enters into and abides in the First Jhana progress being easy and intuition quick—then the contact etc the balance that arises—these are states that are good.

respectively of the individual student (Ael 182-184) See the double explanation in A. ii 149-152, where the swift ness or sluggishness of intuition in both accounts depends on the acuteness or flabbiness of the five faculties of faith, energy, mindfulness, concentration wisdom. The ease or difficulty in self abstraction depends, in the first explanation on whether the student is by nature passionate, malignant, dull, or the reverse of these three. In the second account progress is painful if he have filled his consciousness with the disciplinary concepts of the Foul Things (*etc* below, § 26) Disgust with the World, Impermanence and Death easy if he simply work out the Four Jhanas

On the varying import of *abhinna* (which occurs in no other connexion in the present work), see 'Dialogues of the Buddha' i 62. On *upacara* and *appana*, see 'Yogavacara's Manual' p xi. We shall probably learn more about the whole procedure when the *Visuddhi Magga* and the *Vibhanga* are edited.

<sup>1</sup> Cf. § 1

<sup>2</sup> The same question is to be understood as repeated in each section

[180] *These four combinations are repeated in the case of the 2nd to the 4th Jhānas on the Fourfold System, and of the 2nd to the 5th on the Fivefold System.*

[Here end] the Four Modes of Progress

[(d) The Four Objects of Thought (*cattāri arāmaṇāni*)]<sup>1</sup>

[181] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, and so, aloof from sensuous appetites, aloof from evil ideas, by earth gazing, enters into and abides in the First Jhāna (the first rapt meditation), wherein conception works and thought discursive, which is born of solitude, and is full of joy and ease, but which is limited, and has a limited object of thought—then the contact<sup>2</sup> . . . the balance that arises—these . . . are states that are good.

[182] . . . [or] when . . . the First Jhāna<sup>3</sup> . . . is limited, but has an object of thought capable of infinite extension . . .

[183] . . . [or] when . . . the First Jhāna . . . is capable of infinite extension, but has a limited object of thought . . .

[184] . . . [or] when . . . the First Jhāna . . . is capable of infinite extension, and has an object of thought capable of infinite extension—then the contact, etc . . . the balance that arises, these . . . are states that are good

<sup>1</sup> That is to say, the percepts or concepts on which the student, in seeking to induce Jhāna, fixes his attention are here classified as having the potentiality to induce a weak or a lofty mood of rapt contemplation. Buddhaghosa describes the former kind of object as having the shallowness of a mere basket or dish (Asl 184) See also below, §§ 1019 1024.

<sup>2</sup> Cf § 1.

<sup>3</sup> In the following condensed passages the question and answer in the text respectively coincides with and commences like the precedent given in § 181.



[185] *These four combinations are repeated in the case of the 2nd to the 4th Jhanas on the Fourfold System, and of the 1st to the 5th<sup>1</sup> Jhanas on the Fivefold System.*

[Here end] the Four Objects of Thought

[(c) (= c and d) The Sixteenfold Combination (solasa-khattukam) ]

[186] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, aloof from sensuous appetites, aloof from evil ideas, and so, by earth gazing, enters into and abides in the first Jhana

where progress is painful and intuition sluggish,

which is limited, and has a limited object of thought . . .

[187] . . . [or] which is limited, but has an object of thought capable of infinite extension . . .

[188] . . . [or] which is capable of infinite extension, but has a limited object of thought

[189] [or] which is capable of infinite extension, and has an object of thought capable of infinite extension

[190] [or] where progress is painful, but intuition is quick,

which is limited, and has a limited object of thought . . .

[191] . . . [or] . . . etc

[Continue for §§ 191-193 as in §§ 187-189 ]

<sup>1</sup> In the text, § 185, after pathamam jhanam read . . . pe . . . pañcamam jhanam So K Cf § 180 Again, after avikkhepo hoti supply . . . pe .

[194] [or] where progress is easy, but intuition sluggish,	{ which is limited, <sup>1</sup> and has a limited object of thought [195] [or] etc [Continue for §§ 195 197 as above ]
[198] [or] where progress is easy and intuition quick,	
	{ which is limited and has a limited object of thought [199] [Continue for §§ 199 201 as above ]

[202] [These sixteen combinations are repeated in the case of the 2nd to the 4th Jhanas on the Fourfold System, and of the 1st to the 5th Jhanas on the Fivefold System ]

[Here ends] the Sixteenfold Combination

[2 The Remaining Seven Artifices which may also be developed in sixteenfold combination (atthakasiṇam solasaḷakkhattukam) ]

<sup>1</sup> In the text supply parittam before parittaram manam

\* The first artifice for the induction of Jhāna having been that of earth gazing (see above *passim*) In the Sutta Pitaka—viz, in the Mahā Sakuludāyī Sutta (M ii, p. 14), and in the Jhāna Vagga (A i 41)—ten kasiṇas are enumerated, those omitted in the Dhammasaṅgani being the kasiṇas of intellection (vinñāna) and space (ākāsa) The fact of the omission and the nature of the two omitted kasiṇas are commented on by Buddhaghosa (Asl. 186) He explains the omission of the former by its being identical with the second of the four Aruppa-jhānāni given in §§ 265 268, and that of the latter through its ambiguity For either it amounts to the 'yellow kasiṇa (sun lit space), or it amounts to the first Aruppa-jhāna (§ 265) The Ceylon tradition has ten kasiṇas also, but admits aloka (light) instead of vinñāna And it includes yet another quasi kasiṇa in the shape of a bhūta kasiṇa, or the four elements taken collectively, after each has been

[203] Which are the states that are good?

When that he may attain to the heavens of Form he cultivates the way thereto aloof from sensuous appetites aloof from evil ideas and so by the artifice of

water  
fire  
air  
blue black  
yellow  
red  
white

enters into and abides in the First Jhana then the contact etc that arises—these are states that are good

[Here ends] the Sixteenfold Combination in the case of the seven remaining artifices for induction

## [II]

The Stations of Mastery (*abhiññāyatanaṇi*)

1 Forms as Limited (*rupaṇi parittāṇi*)

(a and i) Fourfold and Fivefold Jhana }

[204] Which are the states that are good?

When that he may attain to the heavens of Form he

separately dwelt upon See *Yogavacara's Manual* 1896 pp 48 52

<sup>1</sup> Eight stations or positions of mastery are given in the *Mahā parimibbha Sutta* (pp 28 29 see S B E xi 43 0 and in A iv 30 ) but the formula of the first four differ slightly from those in our text The Cy draws attention to this discrepancy (Asl 189) In the *Suttanta* the æsthetic aspect of the objects perceived is taken into account in all four stations the specific difference replacing it in two of them being the conscious dwelling on some part of one's own bodily frame or *rupa-skandha* In the *Dhammasaṅgani* this consciousness is excluded from all the stations To teach by way of its inclusion and exclusion is called merely a *je d'expit* in the Master's discourse (*desanā vilāsa mattam eva*) See following note

cultivates the way thereto, and, unconscious of any part of his corporeal self,<sup>1</sup> but seeing external objects to be limited gets the mastery over them with the thought 'I know, I see'<sup>2</sup> and so, aloof from sensuous appetites, aloof from evil ideas enters into and abides in the First Jhana, etc then the contact, etc, that arises—these are states that are good

[205] *[Repeat in the case of the 2nd to the 4th Jhana on the Fourfold System, and of the 2nd to the 5th Jhana on the Fivefold System]*

### [(c) The Four Modes of Progress]

[206 210] *Repeat the four combinations of progress as painful or easy, and of intuition as sluggish or quick set out in §§ 176 180 substituting for 'earth gazing' the Mastery formula just stated*

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<sup>1</sup> Ajjhataṃ arupasaññi (=na rūpasaññi) This rendering is in accordance with Buddhaghosa's comments (Asl 188 189, 191) The student either because he has tried and failed, or because he did not wish to try, has not induced Jhana by way of fixing attention on his own hair or the rest Cf the Mahā Rahulovāda Sutta (M 1 62), where the individual's rūpa skandha is fully set forth with reference to the four elements, ajjhataṃ pathavi dhatu, etc beginning with 'hair' and the rest Cf § 248 n

<sup>2</sup> The external objects in question are contemplated on the kasina system (Asl 188) And just as a man of vigorous digestion bolts a spoonful of rice, so the aspirant after sublime truth swiftly and easily transcends the initial act of external perception when the object is insignificant, and brings forth the desiderated concept (appanā) The judgments by which he registers the consciousness of intellectual mastery have reference, according to Buddhaghosa, to past experience of enlightenment, and indicate simply a recognition, or, in terms of syllogism, a minor premise identified But he states that, in the Sinhalese commentary on the Nikayas they are interpreted as implying a present access of new light a fresh moral attainment, gained after the thinker transcends perceptual consciousness (*ibid*)

## [(d) The Two Objects of Thought ]

[211 213] Repeat, substituting for 'earth gazing' the Mastery formula, § 181, where the Jhāna 'is limited, and has a limited object of thought,' and § 183, where the Jhāna 'is capable of infinite extension, but has a limited object of thought'<sup>1</sup>

[(e=c and d) The Eightfold Combination (aṭṭha khattukam)]

[214 221] Repeat, with the same substitution, §§ 186, 188, 190, 192, 194 196, 198, and 200 of the Sixteenfold Combination

[222] Repeat these eight combinations in the case of each of the remaining Jhānas

[2 'Forms as limited and as beautiful or ugly'<sup>2</sup> (rupaṇi parittāṇi suvaṇṇa dubbhaṇaṇi)]

<sup>1</sup> The objects of thought are here the kasiṇas, essentially discerned to be 'limited' or insignificant. Hence two, not four varieties, and hence eight, not sixteen combinations. The term appamāṇam connoting merely a relative, not an absolute infinitude, there is only a difference of degree in the depth, purifying efficacy, or what not, of the Jhāna attained to. The same illustrative figure is accordingly used, varied in degree. The gourmand, discontented with a small dish of rice, demands more and more. So the aspirant (now ānuttaro, not anuttariko), aiming at perfect self concentration refuses to call that infinite which seems so (*id id*)

<sup>2</sup> So h

<sup>3</sup> The general aesthetic designations of suvaṇṇam and dubbhaṇam are in the C<sub>1</sub> paraphrased by parisuddham and its negative. Just as the limited nature of visible things was held to be an efficacious consideration for conceptual efforts, and the notion of 'infinite' helpful for dulness, so the beautiful and the ugly were prescribed for minimal conduct and for indulgence in passion respectively. The appropriateness of it all is said to be discussed in the Cārya madda of the Visuddhi Maṅga (Asl 189)

(a) and (b)]

[223] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, and, unconscious of any part of his corporeal self but seeing external objects to be limited and to be beautiful or ugly, gets the mastery over them with the thought 'I know, I see' and so aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana, etc then the contact, etc, that arises—these . . . are states that are good

[224] Repeat in the case of each of the remaining Jhanas

Develop in eightfold combination

[3 'Forms as infinite' (rupani appamanani)<sup>1</sup>

(a) and (b)]

[225] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto and unconscious of any part of his corporeal self, but seeing external objects to be infinite, gets the mastery over them with the thought, 'I know, I see! and so aloof from sensuous appetites, etc

[Continue as in § 204]

[226] Repeat in the case of each of the remaining Jhanas

[(c) The Four Modes of Progress]

[227-231] Repeat §§ 206-210 substituting 'infinite' for 'limited'

---

<sup>1</sup> See note on §§ 211-213. Taken in order, Buddha's comment there reproduced applies to that part of the text. According to the context, it might better apply here where the external forms or *rasana* objects are now contemplated as 'infinite'. The reflection, however, applies to either passage.

## [(d) The Two Objects of Thought]

[232 234] Repeat, with the same substitution as in (c),  
 §§ 211 213

## [(e=c and d) The Eightfold Combination]

[235 242] Develop, with the same substitution as in (c) and  
 (d), after the manner of §§ 187, 189, and so on to § 201

[243] Repeat these eight combinations in the case of each of  
 the remaining Jhanas

[4 'Forms as infinite and as beautiful or ugly' (rupaṇi  
 appamaṇaṇi suvaṇṇa dubbhaṇṇaṇi)

## (a) and (b)]

[244] Repeat § 223, substituting 'infinite' for 'limited'

[245] Repeat in the case of each of the remaining Jhanas

## Develop in eightfold combination

[5 'Forms as blue black, etc (rupaṇi nīlaṇi)<sup>1</sup>

---

<sup>1</sup> It is well known that it is as difficult to determine the range of colour indicated by nīlaṃ as to decide the colour value of the word γλαυκος. Like the latter term, nīlaṃ may originally have referred more to lustre than to tinge, meaning darkly lustrous, jetty or nigrescent. Any way, it is not plausible to render the term by 'blue' when one is referred to human hair or bile (pittaṃ) as instances of it in the human body. See note 2 to § 248. In Jat iii 138 hair dye or hair wash is called nīliyam—much, perhaps, as we speak of 'blacking' or 'russet polish' for shoes. This implies that the colour called nīlaṃ was if not the usual, at least the desiderated colour of human hair.

If it were what we understand by a typical blue, the term would be applied to sky and sea, or the violet band of the rainbow, which is, I believe, never the case. Possibly our own colour parallels in these respects are a modern development. Cf Havelock Ellis in *Contemporary Review*, vol lxxix, p 727. Modern Hindu colour terms are, I am told, largely of Persian origin.

(a)]

[246] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, and, unconscious of any part of his corporeal self, but seeing external objects which are blue black, blue black in colour, blue black in visible expanse,<sup>1</sup> blue black in luminousness, gets the mastery over them with the thought, 'I know, I see' and so, aloof from sensuous appetites, etc

[Continue as in § 204]

\* \* \* \* \*

[68 'Forms as yellow, etc (rupaṇi pitāṇi)

[247] Repeat § 246, substituting for 'blue black, blue black in colour,' etc, 'yellow,' 'red,' and 'white' successively

Develop these Stations of Mastery in the Sixteenfold Combination

[III

The Three First Deliverances (tini vimokkhaṇi<sup>3</sup>)

1

[248] When, that he may attain to the heavens of Form, he cultivates the way thereto, and, conscious of his bodily

<sup>1</sup> Nilanidassanam, indicating, according to the Cy. (190), a uniform sheet of blue without break. The colours in this and following sections may reside in a flower, a piece of cloth or some other basis

<sup>2</sup> The remaining three English colour names may match the Pali terms as loosely as in the previous case. Cf S B E vi, loc cit. In the Sutta there translated in stanzas of the colours are given, and, curiously enough, 'white' is illustrated, not by milk, or the distant Himalaya snows, but by the morning star

<sup>3</sup> Followed by four more of the Eight Deliverances in the next chapter, §§ 265-268. The eighth alone is not given in the present work. See Maha Parimibbana Sutta, p 30, A ii 306. According to the Cy (190), the term 'deliverance' (vimokkham, or adhimuccanam) is used



form,<sup>1</sup> sees bodily forms, and so, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana, etc then the contact, etc, which arises, these are states that are good

## 2

[249] When that he may attain to the heavens of Form, he cultivates the way thereto, and, unconscious of his corporeal self, sees external bodily forms, and so, aloof from sensuous appetites, etc

[Continue as in preceding section]

## 3

[250] When, that he may attain to the heavens of Form, he cultivates the way thereto, and, with the thought, 'How far it is' <sup>2</sup> aloof from sensuous appetites, etc

to denote the being set free from 'adverse conditions' and their seductive fascinations, so that the attention is sustained with all the detachment and confidence that the child feels who is borne on his father's hip, his little limbs dangling, their clutch unneeded

<sup>1</sup> *Rupi* Judging by the *Cy* (190), this is equivalent to *ajjhattam rupasanni*—that is, to the opposite of the term 'unconscious of any part of his corporeal self, the attitude prescribed in the Stations of Mastery, *supra*, § 204 *et seq*. The *parikammam* selected is 'one's own hair and the rest'. If a *nīla parikammam* is sought attention is fixed on the hair or bile (*pīttam*) or the pupil of the eye. If the induction is to be by way of yellow, fat or skin may be taken, if red, flesh, blood, or the tongue or the palms of the hands or feet etc. if white, the teeth, nails or white of the eye. At the same time 'he sees external bodily forms in the *nīla* or other *kasina* with the *Jhāna vision*' (*jhānacakkhuna passati*)

How this dual effort of intense attention was effected I do not pretend to understand, but Buddhaghosa more than once refers us for a more detailed account to the *Visuddhi Magga*

<sup>2</sup> That is to say, says the *Cy* (191), not the conscious acquirement of the concept (*appana*), but the consciousness

## [Continue as in the first Deliverance]

These three Deliverances may also be developed in Sixteenfold Combination

## [IV]

The Four Jhānas of the Sublime Abodes (*cattari brahmacāra-jhānāni*)<sup>1</sup>

1 Love (*metta*)

## (a) Fourfold Jhāna]

[251] Which are the states that are good?

When, that he may attain to the heavens of Form, he

of the perfection or purity of colour or lustre in the particular *kasina* is here meant (The reading should, of course, be *subhānā*) And this æsthetic consciousness is declared by Buddhaghosa to quicken the sense of emancipation from morally adverse conditions analogously to that perception of moral beauty which may be felt in the Sublime Abodes of the following sections According to the *Paṭi-sambhūta-magga*, here quoted, when, on pervading the whole world with heart of love, pity, etc., all feeling of aversion from living beings is rooted out, the student is struck with the glory of the idea, and works his deliverance

<sup>1</sup> On these four great exercises, see Rhys Davids *S B E* xi 201, n., and on their emancipating efficacy, *M* i 38 Buddhaghosa again refers the reader to his *Visuddhi Magga* for a more detailed commentary (*vide* chap. ix, and cf. Hardy, 'Eastern Monachism,' p. 243 *et seq.*) The four are set out here only under the 'Suddhika' formulæ—that is, under heads (a) and (b) But (c) or the Modes of Progress, as well as (d) and (e), are understood to follow in each case (*Asl* 192) The object of thought (*āram-maṇam*) in this connexion will be 'limited' if the student dwells in love, etc., on but a restricted number of beings 'infinite' if his heart embrace vast numbers

The commentator has not a little to say in the present work, however, on the nature and mutual relations of the 'Abodes' (pp. 193-195) First, the characteristics of each

cultivates the way thereto, and so, aloof from sensuous appetites, aloof from evil ideas enters into and abides in the First Jhana (the first rapt meditation), wherein conception

are fully set forth, together with their false manifestation (vipatti) Clinging (sinehasambhavo) is the vipatti of love the essential mark of which is the carrying on of beneficent conduct etc Tears and the like are less truly characteristic of pity than is the bearing and relieving the woes of others Laughter and the like are less genuine expressions of sympathy (mudita which is strictly *συγχαίρειν* *Mitfreude*) than is appreciation of what others have achieved And there is a condition of disinterestedness (upekkhā) which is prompted by ignorance and not by that insight into the karma of mankind which can avail to calm the passions

He next designates the four antisocial attitudes which are to be extirpated by these ethical disciplines, taken in order—ill will (vyāpādo) cruelty (viheṣa) aversion (arati) and passion (rāgo)—and shows how each virtue has also a second vice opposed to it This he terms its near enemy, as being less directly assailed by it than its ethical opposite the latter resembling an enemy who has to lurk afar in the jungle and the hills Love and vengeful conduct cannot coexist To prevail in this respect let love be developed fearlessly But where love and its object have too much in common, love is threatened by lust On this side let love be guarded well Again, the near enemy to pity, more insidious than cruelty, is the self pity pining for what one has not got or has lost—a low, profane melancholy And the corresponding worldly happiness in what one has or in consequence of obliviousness as to what one has lost lies in wait to stifle appreciation of the good fortune of others Lastly there is the unintelligent indifference of the worldling who has not triumphed over limitations nor mastered cause and effect being unable to transcend external things

The remainder of his remarks are occupied with the necessary ethical sequence in the four Abodes, and the importance of observing method in their cultivation and finally with their other technical application of Appaṇa or Infinitudes In this connexion he repeats the touching illustration given in Hardy ( *loc. cit.* 21) of the

works and thought discursive, which is born of solitude, is full of joy and ease, and is accompanied by Love—then the contact, etc . . . [? *continue as in § 1*] . . . the balance that arises—these . . . are states that are good

[252] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, suppressing the working of conception and of thought discursive, and so, by earth gazing, enters into and abides in the Second Jhāna (the second rapt meditation), which is self evolved, born of concentration, is full of joy and ease, in that, set free . . . the mind grows calm and sure, dwelling on high—and which is accompanied by Love—then the contact, etc

[*Continue as in the foregoing*]

[253] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, and further, through the waning of all passion for joy, holds himself unbiassed, the while mindful and self possessed, he experiences in his sense consciousness that ease whereof the Noble Ones declare 'He

mother and her four children. Her desire for the growth of the infant is as Metta, for the recovery of the sick child as Karuna, for the maintenance of the gifts displayed by the youth as Mudita, while her care not to hinder the career of her grown up son is as Upekkhā.

It may be remarked, by the way, that when Hardy, with a foreigner's want of mudita, calumniate the Buddhist mendicant (p 250) as one who thinks about the virtues of solidarity without practising them, he quite forgets that these exercises are but preparations of the will for that ministering to the intellectual needs of others to which the recluse's life was largely devoted and the importance of which the Western, in his zeal for material forms of charity, does not even now appreciate at its real value. And Buddhism did not believe in giving the rein to good impulses unregulated by intellectual control.

that is unbiassed and watchful dwelleth at ease'—and so, by earth gazing, enters into and abides in the Third Jhāna, which is accompanied by Love<sup>1</sup>—then, etc

[Continue as in the foregoing ]

### (b) Fivefold Jhāna

[254 257] Repeat question and answers in §§ 167, 168, 170, 172, adding in each answer, as in the foregoing section, 'and which is accompanied by Love'<sup>2</sup>

### 2 Pity (karuṇa)

[258, 259] Repeat question and answers in the preceding sections (a) and (b), but substituting in each case 'and which is accompanied by Pity' for the clause on Love

### 3 Sympathy (muditā)

[260, 261] Repeat question and answers in the preceding sections, but substituting in each case 'and which is accompanied by Sympathy' for the clause on Pity

### 4 Disinterestedness (upekkhā)

[262] When, that he may attain to the heavens of Form, he cultivates the way thereto, and, by the putting away of ease and by the putting away of ill by the passing away of the happiness and of the misery he was wont to feel, he thus by earth gazing, enters into and abides in the Fourth Jhāna (the fourth rapt meditation) of that utter purity of mindfulness which comes of disinterestedness, where no ease is felt nor any ill, and which is accompanied by Disinterestedness—then the contact, etc

[Continue as in § 165 ]

<sup>1</sup> Love necessarily involves happiness (somanassam = cetasikam sukham, § 10, n), hence it cannot be cultivated by way of the Fourth—or, under (b), Fifth—Jhāna

<sup>2</sup> Omitting the Fifth Jhāna See preceding note

The Four Jhānas of the Sublime Abodes may be developed in Sixteen Combinations

[V]

The Jhāna of Foul Things (*asubha-jhānam*)

[263] Which are the states that are good?

When, that he may attain to the heavens of Form, he cultivates the way thereto, and so, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhāna, wherein, etc . . and which is accompanied by the idea of a bloated corpse<sup>1</sup>

[or] [264] of a discoloured corpse

[or] of a festering corpse

[or] of a corpse with cracked skin / .

[or] of a corpse gnawn and mangled

[or] of a corpse cut to pieces

[or] of a corpse mutilated and cut in pieces /

[or] of a bloody corpse /

[or] of a corpse infested with worms / . .

[or] of a skeleton /

then the contact . . the balance which arises—these are states that are good \*

<sup>1</sup> The formula of the First Jhāna is understood to be repeated in the case of each of the ten *Asubhas*, but of the First only. For, in the words of the Cy (p. 199), 'just as on a swiftly flowing river a boat can only be steadied by the power of the rudder, so from the weakness (*dubba iatta*) of the idea (in this case) the mind can only be steadied in its abstraction by the power of conceptual activity (*vitakko*)'. And this activity is dispensed with after the First Jhāna.

<sup>2</sup> For a more detailed account of this peculiar form of moral discipline, the reader is again referred to the *Visuddhi Magga* (chap. vi) Hardy ('East Mon'), who quotes largely from the Sinhalese commentary on the *Visuddhi Magga*, may also be consulted (p. 247 *et seq.*). In the *Satipatthana Sutta* (D. 22 Cf. Warren, 'Buddhism in Transla-

The Jhāna of Ioul Things may be developed in Sixteen Combinations

[Here ends the Chapter on] Good in relation to the Universe of Form

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tion p 353 *et seq* and M I 58) a system of nine Asubha meditations is set out in terms somewhat different. In S v (pp 129 131) five of the Asubhas beginning with the skeleton meditation are prescribed in connexion with the sambhojjhangas of mindfulness and disinterestedness. And the same five are given in the Jhāna Vagga of A i 42 (cf A iii 323). The ten here given are said in the Cy (pp 197 199) to be prescribed for such as were proved to be passionately affected by the beauty of the body—of the figure skin odour firmness or continuity plumpness limbs and extremities symmetry adornment identifying self with the body or complacency in the possession of it (?kīye mamattam cf S N 951) and teeth respectively. A dead body is not essential to this kind of mind culture the Cy citing the cases of those Theras who obtained the requisite Jhāna by the glimpse of a person's teeth or by the sight of a rajah on his elephant. The essential procedure lay in getting a clear and courageous grasp of the transience of any living organism.

### [CHAPTER III

Good in relation to the Universe of the Formless  
(arupāvacca-akusalam)

The Four Jhānas connected with Formless Existence  
(cattari arupajjhānani)<sup>1</sup>

1 The Sphere of Unbounded Space (ākāśanañcā  
yatanaṃ)]

[265] Which are the states that are good?

<sup>1</sup> These often appear in the Nikāyas as the fourth to the seventh of the Eight Vimokkhas or Deliverances (cf §§ 248-250, Maha Pari Sutta, p 30, A iv 306). Though treated of in the Visuddhi Magga (chap iii), Buddhaghosa only makes comparison with the account of them given in the Vibhanga. In S iii 237, and frequently in the Majjhima, they occur in immediate sequence to the four Jhānas without any collective title, and not as concomitants of the Fourth Jhāna. There, too, the formulæ also have this slight variation from those in the present work, that the conscious attainment of each stage of abstraction is expressed by a brief proposition of identification, e.g., *ananto ākāso ti n'atthi kiñci ti* (It is boundless space'. There is nothing whatever'). The Cy explains this by a curious quibble which is incidentally of interest (p 204). It was the wish of the Buddha to carry out, as in previous procedure so in this, the study of the Four Objects of Thought (Ārammanani, see above, *passim*, under (d)). And the first of these is that one's object is 'limited'. But if the student, in attaining to an undifferentiated consciousness of unbounded space, realize its nature by the, so to speak, exclamatory thought, 'It is boundless' he cannot logically proceed to consider it as limited. If I interpret Buddha-



When, that he may attain to the Formless heavens, he cultivates the way thereto, and so, by passing wholly beyond all consciousness of form, by the dying out of the consciousness of sensory reaction,<sup>1</sup> by turning the attention from any consciousness of the manifold,<sup>2</sup> he enters into and abides in that rapt meditation which is accompanied by the consciousness of a sphere of unbounded space—

ghosa aright, an interesting significance is hereby added to these parenthetical exclamations, which are not unfrequent in Buddhist philosophy. They seem to imply an act of conscious recognition.

<sup>1</sup> The student is to withdraw all interest in and attention to the world of rupa, to cease so entirely to differentiate the *plenum* of external phenomena (including his own form) which impinge on his senses, that sensations cease, or resolve themselves into a homogeneous sense of extended vacuum. Patigho, rendered by sensory reaction, is explained to be sight perception, sound perception, smell, taste, and touch perception. 'Thought is (here) not sustained by way of the five doors' (Asl 201, 202). Hardest of all was it to abstract all attention from sounds. Alara Kalāma, one of Gotama's teachers, and proficient in these rapt states, at least so far as the sixth Vimokha (M 1 164), was credited with the power of becoming so absorbed that he failed to see or hear hundreds of carts passing near him (Asl 202). On the psycho-physiological use of patigho, see the theory of sense in the book on form, *infra*, § 597 *et seq*.

<sup>2</sup> Nānattasaññānam amanasikāra. On the latter term, see above, p 5, n 1. Nānattam is of rare occurrence in the Nikayas, but see M 1 3, where, in a series of concepts, it follows 'unity' and precedes 'the whole' (Neumann renders by *Vielfalt*), also S iv 113, 114, where it is explained to refer to the various kinds of sensation, the corresponding viññāna, and the resulting feeling. In the Vibhanga, quoted by Buddhaghosa (p 202), it is explained to mean cognition of the mutual diversity or dissimilarity (aññamaññam asadisa) of nature in the eight kinds of good thoughts, the twelve bad thoughts (below, § 365), as well as in those ideas of good and bad results which are taken next to these. For cittani, however, saññā is substituted, possibly limiting the application of the discernment of diversity to the sensuous basis

even the Fourth Jhāna, to gain which<sup>1</sup> all sense of ease must have been put away, and all sense of ill must have been put away, and there must have been a dying out of the happiness and misery he was wont to feel—(the rapt meditation) which is imbued with disinterestedness, and where no ease is felt nor any ill, but only the perfect purity that comes of mindfulness and disinterestedness—then the contact, etc. [cf § 165] the balance that arises, these are states that are good

[2 The Sphere of Infinite Intellection (vīṇūṇānancāyatanaṃ)<sup>2</sup>]

[266] Which are the states that are good?

When, that he may attain to the Formless heavens he cultivates the way thereto and having passed<sup>3</sup> wholly beyond the sphere of boundless space, enters into and abides in that rapt meditation which is accompanied by the

of all those thoughts' The context, nevertheless seems to point to a certain general, abstract, 're representative' import in *sāma* as here applied. It is said to be the consciousness of one who is occupied with *manodhātu* or with *manovīṇānadhātu*—with let us say, representative or with re representative cognition—with ideas or with cognition of those ideas. The ideation in this case is about sensuous phenomena as manifold and the abstract nature of it lies of course in considering their diversity as such.

<sup>1</sup> In the text the formula of the Fourth Jhāna remains unaltered (cf § 165). But it is sandwiched between the cumbersome adjectival compounds referring to space and to disinterestedness. Hence some modification was necessary to avoid uncouthness of diction.

<sup>2</sup> Strictly *vīṇūṇānancāyatanaṃ*. The usually elided syllable (*ruhi* *saddo*) is noticed in the Cy (205).

<sup>3</sup> *K*, here and in the two following replies, has the gerund *samatikkamma*, following the usage in the Nikayas (see, eg, D, M P S, 30, M 1 174, 209, S iii 237, 238, A iv 306). Buddhaghosa apparently reads *samatikkamma* (205) as is the unvarying case in the first only of these four aruparajhānas.

consciousness of a sphere of infinite intellection<sup>1</sup>—even the Fourth Jhana, to gain which all sense of ease must have been put away, etc

[*Continue as in previous section*]

[3 The Sphere of Nothingness (*akiñcaññayatana*)]

[267] Which are the states that are good?

When, that he may attain to the Formless heavens he cultivates the way thereto, and, having passed wholly beyond the sphere of infinite intellection, enters into and abides in that rapt meditation which is accompanied by the consciousness of a sphere of nothingness—even the Fourth Jhana, to gain which all sense of ease must have been put away, etc

[*Continue as in § 265*]

[4 The Sphere where there is neither Perception nor Non perception (*neva sañña nisanniyatana*)]

[268] Which are the states that are good?

When, that he may attain to the Formless heavens he cultivates the way thereto, and, having passed wholly beyond the sphere of nothingness enters into and abides in that rapt meditation which is accompanied by the consciousness of a sphere where there is neither perception nor non perception<sup>2</sup>—even the Fourth Jhana to gain which all sense of ease must have been put away, etc

[*Continue as in § 265*]

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<sup>1</sup> The only explanation given of a term on which one would gladly have heard Buddhaghosa expatiate is, 'There is no end for him in respect to that which has to be cogitated' (*lit*, minded *manasikatabba vasena*) (*Asl* 205). On the next stage, too (§ 267), no light at all is thrown (p 206)

<sup>2</sup> Buddhaghosa explains this mental state as the cultivation of the functioning of the subtle residuum of conscious-

The Four Jhānas connected with Formless Existence may be developed in sixteen combinations

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syntheses (saṅkharavasesa-sukhuma-bhavam) In so far as perception (presumably understood as being wholly introspective) has become incapable of effective functioning (patu saññā-kiccā), the state is non perceptual In so far as those faint, fine conscious reactions are maintained, the state is 'not non perceptual' This oscillation about a zero point in consciousness is illustrated by the similes quoted (not from this Cy) by Hardy (op cit, 264), namely, of the bowl containing just so much oil as suffices for cleansing purposes, but not to be poured out, also, of the little pool, sufficient to wet the feet, but too shallow for a bathe Both oil and water exist, or do not exist, according to what action can be taken with respect to them The Cy adds that this liminal point obtains not only in saññā, but also in feeling, thought, and contact (208) The study of the 'threshold' of consciousness, and of the supra and sub liminal grades clustering about it, is familiar enough to the investigator in psychophysics What is unfamiliar to us is the exploitation of the borderland of consciousness in the interests of ethical growth Leibnitz might have found in the *neva saññā nesaññāyatanam*, had he had opportunity, the inspiration for his theory of *petites perceptions*.

## [CHAPTER IV

Degrees of Efficacy in Good relating to the Three  
Pealms

1 Good in relation to the Universe of Sense (kamavacarakusalam) ]

{269} Which are the states that are good<sup>1</sup>

When a good thought concerning the sensuous universe  
has arisen which is (I) accompanied by happiness and  
associated with knowledge—a thought which is

of inferior, or

of medium, or

of superlative efficacy<sup>1</sup>

or the dominant influence in which is

desire, or

energy or

<sup>1</sup> The effective power or karma of all the foregoing thoughts and exercises to modify the individual's existence in one universe or another for good seems to have been for practical purposes, distinguished under three grades of efficacy. So I gather at least, from the comment on this curious section (pp 211-212) 'inferior (hinam) must be understood to mean paltry in respect of heaping up.'

Heaping up is in later books almost always associated with karma. Meaning to toil, more specifically to dig up, pile up, it is used to express the metaphorical notion of ever accumulating merit or demerit constituting the individual's potentiality in the way of rebirth. (cf. *Mūl* 109, also below § 1059 n. 2, on 'she who toils'. The *Paṭṭana* may throw more light on the subject (*Val*, *d* 11).

[another] thought, or  
investigation,<sup>1</sup>

or the dominant influence in which is  
desire of inferior,

of medium, or

of superlative efficacy,

or the dominant influence in which is  
energy of inferior,

of medium, or

of superlative efficacy,

or the dominant influence in which is  
[another] thought of inferior,

of medium, or

of superlative efficacy,

<sup>1</sup> An explanation is also needed it seems to me for this association of the Four Iddhipādas (M i 103 A iii 82 S v 264 266) with this special aspect of karma, for they lead to Arahatship rather than to rebirth in some other plane. The Cy only states that when anyone in the act of accumulating relinquishes desire or the rest 'that' is called inferior [in efficacy], that when these four states are moderately or superlatively efficacious they are called accordingly, and that 'when anyone has accumulated having made desire (chando), i.e., the wishing to do, his sovereign, chief and leader,' then the procedure is said to be under the dominant influence of desire. So for the other three.

It is to be regretted that the Cy does not discuss the term *vimamsā* (investigation) or the propriety of its position in this series of four. It would be interesting to have learnt its psychological import in relation to *vitakko* and *vicāro*. There is a suggestion of dual symmetry about the series as *chando* is to *vimamsā* (contemplation passing into action) so is *cittam* (the idea) to the discursive representative intellection of *vimamsā*. I have rendered *cittadhipateyyam* by the influence of another thought in accordance with the Cy (213) where it is said to be an associated thought or states associated with the original 'good thought'.

There is another brief comment on the *adhipateyya* in below § 1014, n. 2

or the dominant influence in which is  
investigation of inferior

of medium or

of superlative efficacy<sup>1</sup>

then the contact      the balance that arises—these  
are states that are good

[270] Which are the states that are good?

When a good thought concerning the sensuous universe  
has arisen which is (II) accompanied by happiness  
associated with knowledge and prompted by a conscious  
motive

or (III) accompanied by happiness and disconnected with  
knowledge

or (IV) accompanied by happiness disconnected with  
knowledge and prompted by a conscious motive

or (V) accompanied by disinterestedness and associated  
with knowledge

or (VI) accompanied by disinterestedness associated with  
knowledge and prompted by a conscious motive

or (VII) accompanied by disinterestedness and discon-  
nected with knowledge

or (VIII) accompanied by disinterestedness disconnected  
with knowledge and prompted by a conscious motive—a  
thought which is of inferior

or of medium

or of superlative efficacy

<sup>1</sup> The tabulated form adopted in this and following  
replies is intended not only to facilitate a conspectus of  
the system but also to indicate the elision in the Pali  
(expressed by *pe*) of the repetition of the  
unvarying framework of the reply before and after each  
tabulated term. The Roman numerals in this and the  
next reply refer to the original statement of the Eight  
Main Types of Thought in Chapter I. Apparently the  
sensuous basis of the grammatical of each thought is not  
intended to be here rehearsed.

or the dominant influence in which is  
     desire, or  
     energy, or  
     another thought,  
 or the dominant influence in which is  
     desire of inferior,  
         of medium, or  
         of superlative efficacy,  
 or the dominant influence in which is  
     energy of inferior,  
         of medium, or  
         of superlative efficacy;  
 or the dominant influence in which is  
     [another] thought of inferior,  
         of medium, or  
         of superlative efficacy,  
 then the contact      the balance that arises—these  
 are states that are good<sup>1</sup>

## 2 Good in relation to the Universe of Form

[271] Which are the states that are good?

When that he may attain to the heavens of Form, he cultivates the way thereto and aloof from sensuous appetites, aloof from evil ideas by earth gazing enters into and abides in the First Jhāna (the first rapt meditation) which is

    of inferior  
     or of medium  
     or of superlative efficacy,

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<sup>1</sup> In accordance with the usual procedure in the Dhamma Saṅgami when combining several subjects in one sentence the final details apply only to the last subject in the series. Hence 'investigation' is omitted in connexion with Thought VIII, because presumably the latter is 'disconnected with knowledge'. And it would likewise have been omitted in connexion with Thoughts III, IV and VII, but not in connexion with the others.



or the dominant influence in which is

desire, or  
energy or  
a thought, or  
investigation,

or the dominant influence in which is

desire      energy      a thought      investigation  
of inferior,  
of medium,  
or of superlative efficacy—

then the contact      the balance that arises—these  
are states that are good

[272] *Repeat in the case of the other Jhanas both of  
(a) and (b)*

### 3 Good in relation to the Formless Universe

[273] Which are the states that are good?

When that he may attain to the Formless heavens, he cultivates the way thereto and so, by passing wholly beyond all consciousness of form by the dying out of the consciousness of sensory reaction by turning the attention from any consciousness of the manifold he enters into and abides in that rapt meditation which is accompanied by the consciousness of a sphere of unbounded space—even into the Fourth Jhana, to gain which all sense of ease must have been put away, etc —(the rapt meditation) where there is neither ill nor ease but only the perfect purity that comes of mindfulness and disinterestedness, and which is of

inferior  
medium  
or superlative efficacy

or the dominant influence in which is

desire  
or energy  
or a thought  
or investigation

or the dominant influence in which is  
 desire            energy            a thought            investigation  
                          of inferior  
                          medium  
                          superlative efficacy—  
 then the contact            the balance that arises—these  
 are states that are good

[274 276] *Here follow the three remaining 'Jhanas connected with Formless Existence, each modified by the characteristics enumerated in the foregoing answer Cf §§ 266 268*<sup>1</sup>

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<sup>1</sup> In § 275 the text inadvertently omits majjhima  
           pe            panitam            pe            before vimam  
 sadhipateyyam

## [CHAPTER V

Thought engaged upon the Higher Ideal (*lokuttaram cittaṃ*)

### I THE FIRST PATH (*paṭhamo maggo*)<sup>1</sup>

The Twenty Great Methods (*visati mahānaya*)

#### 1 *Rapt Meditation* (*jhānaṃ*)

(1) The Four Modes of Progress in Purification (*sud dhika paṭipada*) ]

[277] Which are the states that are good?

When he cultivates the Jhāna of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth<sup>2</sup>—and when, that he

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<sup>1</sup> That is to say, the first stage of the way or course of life leading to Arahatship or Nirvāṇa. In the answers, *bhūmi* (Stage) is substituted for Path. And the 'First Bhūmi' is declared in the Cy (pp 214, 215) to be equivalent to the first fruits (or fruition) of recluseship (*cf* D 1, second sutta), in other words, to the fruit of sotāpatti, or of 'conversion, as it has been termed.

<sup>2</sup> The special kind of Jhāna which he who has turned his back on the three lower ideals of life in the worlds of sense, form, or the formless, and has set his face steadfastly toward Arahatship must 'practise, bring forth and develop,' is described by Buddhaghosa as being *ekacittakkhāṇikaṃ appāna jhānaṃ*—rapt meditation on a concept induced by the momentary flash of a thought (*cf* K V, pp 120, 158)—and by the text itself as *niyyānikaṃ upacayagāmiṃ*. The former of these two last terms is thus commented upon 'It is a going forth (down from) the world, from the cycle of rebirth. Or, there is a going

may attain to the First Stage, he has put away views and opinions<sup>1</sup> and so, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana, wherein conception works and thought discursive which is born of solitude, is full of joy and ease, progress thereto being difficult and intuition sluggish—then there is contact, feeling perception, thinking, thought, conception, discursive thought, joy, ease, self collectedness, the faculties of faith, energy, mindfulness, concentration, wisdom, ideation, happiness, vitality, and *the faculty of believing*, ‘*I shall come to know the unknown*,’<sup>2</sup> right views right intention, right speech, right action, right livelihood,<sup>3</sup> right endeavour, right

forth by means of it The man who is filled with it, comprehending Ill, goes forth, putting away the uprising (of Ill) goes forth, realizing the cessation (of Ill) goes forth, cultivating the path (leading to that cessation) goes forth’ And the latter term This is *not* like that heaping together and multiplying of rebirth effected by the good which belongs to the three worlds of being This is even as a man who, having heaped up a stockade eighteen cubits high, should afterwards take a great hammer and set to work to pull down and demolish his work For so it, too, sets about pulling down and demolishing that potency for rebirth heaped up by the three world good, *by bringing about a deficiency in the causes thereof*

<sup>1</sup> *Ditthigatani*, lit resorting to views All traditions or speculations adhered to either without evidence or on insufficient evidence, such as are implied in the states called ‘theory of individuality, perplexity, and the contagion of mere rule and ritual’ (Asl 214, *infra* §§ 1002 1005)

\* The italics show those constituents of consciousness wherein this Jhana differs from that mentioned in § 160, the constituents of which are identical with those of the First Type of Good Thought § 1

<sup>3</sup> These three factors of the ‘Eightfold Path,’ which were not explicitly included in the Eight Types of Good Thoughts, were according to the Cy, included implicitly in the ‘or whatever states’ See above, p 5, n 1 Here the Cy only remarks that, whereas these three are now ‘included in the Palī’ because the Eightfold Path has Nirvana for its goal

mindfulness, right concentration, the powers of faith, energy, mindfulness, concentration, wisdom, conscientiousness, the fear of blame, the absence of lust, hate, dullness, covetousness and malice, right views, conscientiousness, the fear of blame, serenity, lightness, plasticity, facility, fitness and directness in both sense and thought, mindfulness, intelligence, quiet, insight, grasp and balance

Now these—or whatever other incorporeal, causally induced states there are on that occasion—these are states that are good

[278 282] ‘Contact, ‘feeling, perception,’ ‘thinking,’ and ‘thought’ are described as in §§ 2 6

[283] What on that occasion is conception?

The ratiocination, the conception which on that occasion is the disposition, the fixation, the focussing, the application of the mind, right intention ‘Path component,’ ‘contained in the Path’<sup>1</sup>—this is the conception that there then is

[284] ‘Discursive thought is described as in § 8

[285] What on that occasion is joy?

The joy which on that occasion is gladness, rejoicing at, rejoicing over, mirth, merriment, felicity, exultation, transport of heart, the joy which is a factor in the Great Awakening<sup>2</sup>—this is the joy that there then is

‘pity and ‘sympathy’ are not included because they have living beings for their object and not Nirvana

<sup>1</sup> The Path being the ‘Eightfold Path,’ ‘conception’ (vitakko) is reckoned as included in it, in virtue of its being approximately equivalent to ‘intention (sankappo)

<sup>2</sup> *Pīṭi sambojjhango* The seven Sambojjhangas are enumerated in A iv 23, S v 110, 111, and also in Mil 340, where they are termed ‘the jewel of the seven fold wisdom of the Arhats. On the state called sam bodhi, see Rhys Davids, ‘Dialogues of the Buddha,’ i, pp 190 192. It is in the Cy (217) described as the harmony of its seven constituent states, and as forming the opposite to the detrimental compound consisting of the accumulations of adhesion (līnam) and excitement, indulgence in the pleasures and satiety of sensuality, and addiction to the speculations of Nihilism and Eternalism (below, § 1003).

[286] 'Ease' is described as in § 10

[287] What on that occasion is self collectedness?

The stability, solidity, absorbed steadfastness of thought which on that occasion is the absence of distraction, balance, unperturbed mental procedure, quiet, the faculty and the power of concentration, right concentration, the concentration which is a factor in the Great Awakening, a 'Path component,' 'contained in the Path'—this is the conception that there then is

[288] 'Faith' is described as in § 12

[289] What on that occasion is the faculty of energy?

The mental inception of energy which there is on that occasion, the striving and the onward effort, the exertion and endeavour, the zeal and ardour, the vigour and fortitude, the state of unfaltering effort, the state of sustained desire, the state of unflinching endurance the solid grip of the burden, energy, energy as faculty and as power, right energy, the energy which is a factor in the Great Awakening a Path component, contained in the Path—this is the energy that there then is

[290] What on that occasion is the faculty of mindfulness?

The mindfulness which on that occasion is recollecting calling back to mind the mindfulness<sup>1</sup> which is remembering, bearing in mind, the opposite of superficiality and of obliviousness, mindfulness, mindfulness as faculty and as power, right mindfulness, the mindfulness which is a factor in the Great Awakening, a Path component, contained in the Path—this is the mindfulness that there then is

[291] 'Concentration' is described in the same terms as 'self collectedness' § 287

The verb *bujjhati* is thus paraphrased. He arises from the slumber of vice, or discerns the four Noble Truths, or realizes Nirvana

<sup>1</sup> *Sati*, repeated as in § 14, has dropped out of the printed text. K. repeats it

[292] What on that occasion is the faculty of wisdom?

The wisdom which there is on that occasion is under standing search, research, searching the Truth, discern ment, discrimination, differentiation, erudition, proficiency, subtlety, criticism, reflection, analysis, breadth, sagacity, leading, insight, intelligence, incitement, wisdom as faculty and as power, wisdom as a sword, as a height, as light, as glory, as splendour, as a precious stone, the absence of dulness searching the Truth, right views, that searching the Truth which is a factor in the Great Awakening,<sup>1</sup> a Path component, contained in the Path—this is the wisdom that there then is

[293 295] *The faculties of 'ideation,' 'happiness,' and vitality are described as in §§ 17 19*

[296] What on that occasion is the faculty of be lieving I shall come to know the unknown' (anañña tannassamitindriyam)?<sup>2</sup>

The wisdom that makes for the realization of those Truths<sup>3</sup> that are unrealized, uncomprehended, unattained

<sup>1</sup> Under the name of Dhammavicayo, searching the truth or doctrine or religion

<sup>2</sup> According to Buddhaghosa (216) the inspiring sense of assurance that dawns upon the earnest, uncompromising student that he will come to know the doctrine of the great truths—that Ambrosial Way unknown in the cycle of worldly pursuits and consequences where the goal is not ambrosial—is to him as the upspringing of a new faculty or moral principle

<sup>3</sup> Tesam dhammanam sacchikiriya pañna etc, which may more literally be rendered the wisdom (or understanding, etc) of for or from, the realization of, etc 'Bringing right opposite the eyes is the paraphrase (Asl 218) The student while in the First Path learns the full import of those concise formulæ known as the Four Noble Truths, which the Buddha set forth in his first authoritative utterance Previously he will have had mere second hand knowledge of them, and as one coming to a dwelling out of his usual heat, and receiving fresh garland and raiment and food, realizes that he is encountering new

to, undiscerned, unknown—the wisdom that is understanding search, research, searching the Truth, etc

[Continue as in § 292]

[297] What on that occasion are right views?

*Answer as for 'wisdom,' § 292*

[298] 'Right intention' is described in the same terms as 'conception,' § 283

[299] What on that occasion is right speech (*sammā vacā*)?

To renounce on that occasion, abstain and refrain from, and feel averse to, the four errors of speech,<sup>1</sup> to leave them uncommitted and undone, to incur no guilt, nor to trespass nor transgress with respect to them, to destroy the causeway leading to them<sup>2</sup>—right speech, a Path component, contained in the Path—this is the right speech that there then is

[300] What on that occasion is right action (*sammā kammanto*)?

To renounce on that occasion, abstain and refrain from, and feel averse to the three errors of conduct,<sup>3</sup> to leave them uncommitted and undone, to incur no guilt, nor to trespass nor transgress with respect to them, to destroy the causeway leading to them—right conduct, a Path component, contained in the Path—this is the right conduct that there then is

[301] What on that occasion is right livelihood (*sammā ajīva*)?

To renounce on that occasion, abstain and refrain from, and feel averse to, wrong modes of livelihood, to leave them

experiences, so are these truths not known hitherto by him, spoken of as 'unknown' (Asl 218)

<sup>1</sup> That is, lying slander, rude speech and frivolous talk. See the *Cūḷa Sūṭṭa*, c 7, in D 11

<sup>2</sup> *Setughato*, i.e., the cause or condition of evil speaking—namely, lust, hate and dullness (Asl 219). The metaphor occurs in A 1 220 221, 261, u 115, 146

<sup>3</sup> That is murder (of any living thing) theft and unchastity. D 11



unpractised and undone, to incur no guilt, nor to trespass nor transgress with respect to them, to destroy the cause way leading to them—right livelihood, a Path component, contained in the Path—this is the right livelihood that there then is

[302-304] 'Right endeavour,' 'right mindfulness,' 'right concentration,'<sup>1</sup> are described as in §§ 289 291

[305 311] The 'powers' of 'faith,' 'energy,' 'mindfulness,' 'concentration' and 'wisdom' are described as in §§ 288 292, those of 'conscientiousness' and 'the fear of blame' as in §§ 30, 31

[312 319] 'The absence of lust' and 'the absence of hate' are described as in §§ 32, 33, 'the absence of dullness' as in § 309 ('wisdom'), 'the absence of covetousness' and 'the absence of malice' are described as in §§ 35, 36, 'conscientiousness' and 'the fear of blame' as in §§ 38, 39, 'right views' as in § 292 or 309 ('wisdom').

[320] What on that occasion is serenity of sense?

The serenity, the composure which there is on that occasion, the calming, the tranquillizing, the tranquillity of the skandhas of feeling, perception and syntheses, the serenity which is a factor in the Great Awakening—this is the serenity of sense that there then is

[321] What on that occasion is serenity of thought?

The serenity, the composure which there is on that occasion, the calming, the tranquillizing, the tranquillity of the skandha of intellect, the serenity which is a factor in the Great Awakening—this is the serenity of thought that there then is

[322 331] The remaining five attributes characterizing both sense and thought 'on that occasion' —'buoyancy,' 'plasticity,' etc —are described as in §§ 12 51

[332 337] 'Mindfulness,' 'intelligence,' 'quiet,' 'insight,' 'grasp' and 'balance' are described as in §§ 290, 292 ('wisdom'), 291, 292, 289 ('energy') and 291 respectively

<sup>1</sup> Samādhi, before sambojjhango, has dropped out of the printed text

These, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are good

[Summary.]

[337a] Now at that time

the skandhas are four,  
the spheres are two,  
the elements are two,  
the nutriments are three,  
the faculties are nine,  
the Jhana is fivefold,  
the Path is eightfold,  
the powers are seven,  
the causes are three,

contact,	}	are each single [factors],
feeling,		
perception,		
thinking,		
thought,		

the skandhas of

feeling,	}	are each single [factors],
perception,		
syntheses,		
intellect,		

the sphere of ideation,	}	are each single [factors]
the faculty of ideation,		
the element of representative in-		
tellection,		
the sphere of a [representative]		
state,		
the element of a [representative]		
state,		

These, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are good

\* \* \* \* \*

[Here the questions and answers concerning the first two of the four skandhas enumerated are to be understood to follow as in §§ 59 61 ]

[338] What on that occasion is the skandha of syntheses?

Contact,  
 thinking,<sup>1</sup>  
 conception,  
 discursive thought,  
 joy,  
 self collectedness,  
 the faculties of  
 faith, concentration,  
 energy, wisdom,  
 mindfulness, vitality,  
 believing 'I shall come to know the unknown,  
 right views, right livelihood,  
 right intention right endeavour,  
 right speech, right mindfulness,  
 right action, right concentration,  
 the seven powers,<sup>2</sup>  
 the absence of  
 lust, hate and dulness,  
 the absence of  
 covetousness and malice,  
 right views,  
 conscientiousness, the fear of blame,  
 serenity, wieldiness,  
 buoyancy, fitness,  
 plasticity, directness  
 of sense and thought,  
 mindfulness and intelligence,  
 quiet and insight,  
 grasp and balance

<sup>1</sup> The printed text has *vedana* instead of *cetana*, which is obviously wrong

<sup>2</sup> These are set out in the original as in § 277

These, or whatever other incorporeal, causally induced states there are on that occasion, exclusive of the skandhas of feeling, perception and intellect—these are the skandha of syntheses

\*            \*            \*            \*            \*            \*

[Questions on the remaining items in the 'Summary' are understood to follow]

[340]<sup>1</sup> Which are the states that are good?

When he cultivates the Jhāna of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward making for the undoing of rebirth—and when, that he may attain to the First Stage, he has put away views and opinions, and so, aloof from sensuous appetites, aloof from evil ideas enters into and abides in the First Jhāna progress thereto being difficult but intuition quick

[or] [341] progress thereto being easy, but intuition sluggish

[or] [342] progress thereto being easy and intuition quick—then the contact the balance that arises—these are states that are good

[343] Repeat the Four Modes in the case of the 2nd to the 4th Jhāna on the Fourfold System, and of the 1st to the 5th Jhāna on the Fivefold System

[Here end] the Modes of Progress in Purification

[(n) The Section on Emptiness (sunnatam) ]

(a and b)

[344] Which are the states that are good?

When he cultivates the Jhāna of the Higher Ideal (the

<sup>1</sup> The answer marked [339] in the text is merely a repetition of *lokuttara jhanam as dukkha paritipadam dan dhabhinnaṃ*, i.e., of the first 'Mode of Progress' given in [277] I have therefore omitted it. No repetition is noticed in this connexion by the Cy. It has no such repetition.

<sup>2</sup> Called in the Cy (221) *sunnata varo* with the sub-sections *suddhika sunnata*, or 'Emptiness applied to

rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth—and when, that he may attain to the First Stage, he has put away views and opinions, and so, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana, wherein conception works and thought discursive, which is born of solitude, is full of joy and ease, and which is *EMPTY*—then the contact      the balance that arises—these      are states that are good

[345] *Repeat the 2nd to the 4th Jhanas on the Fourfold System, and the 1st to the 5th on the Fivefold System, with the addition in each case of the phrase 'and which is EMPTY'*

[Here ends] the 'Emptiness Section

the purification formula,' i e the group marked (a and b) and *samññata patipada*, or 'the Modes of Progress taken in connexion with Emptiness,' i e, the group marked (c)

On the technical term emptiness, see above, § 121, and Rhys Davids' *Jogavacara Manual*, pp xxvii, xxviii. Of the three 'riddles' there discussed—'the empty, the aimless and the signless'—only the first two are here prescribed for cultivation. Buddhaghosa argues on the subject at some length (Asl 221-225). He explains that the three terms are so many names for the way to the Ideal (*lokuttara maggo*), each throwing a special aspect of it into greater relief than the other two, while yet no advance can be made without all three concepts. The advent of the Path as a conscious ideal is especially characterized by insight into the fact that the *samskaras* are *void* of a permanent soul, and of all that conduces to happiness. The virtue or quality of the Path, again, is wholly *empty* of lust, hate and dulness. So also is its object, namely, Nirvana. But the chief import of 'empty' is said to relate to the fact first named—the nonentity of any substratum or soul in anything. The 'aimless' applies chiefly to the insight into *dukkham*, or the nature of pain or ill. All aspiration or hankering after *samskaras* withers up under the penetration of such insight. By it, too, the truth of the Ideal becomes revealed. The third 'riddle,' i e, 'signless'—i e, the path conceived as free from the signs or false tenets of Permanence, Sorrow and Soul gives up for meditation later (§§ 506, 511, etc.)

[(c) The Modes of Progress, with 'Emptiness' as the Basis (*sunñāta mula kapaṭipadī*)]

[346] Which are the states that are good?

When he cultivates the Jhāna of the Higher Ideal and when, that he may attain to the First Stage, he enters into and abides in the First Jhāna progress thereto being difficult and intuition sluggish, the method being the concept of EMPTINESS—then the contact the balance that arises—these are states that are good

[347-349] Repeat the same formula, substituting in succession the three remaining Modes of Progress (§§ 176-179) with the addition in each case of the phrase 'the method being the concept of EMPTINESS'

[350] Repeat the same formula, substituting in succession the remaining Jhānas on the Fourfold System and those on the Fivefold System, and applying in each case the Four Modes of Progress, with the additional phrase on 'Emptiness'

[(u) The Aimless (*appanīhitam*)

(*a* and *b*)]<sup>1</sup>

[351] Which are the states that are good?

When he cultivates the Jhāna of the Higher Ideal and when, that he may attain to the First Stage, he enters into and abides in the First Jhāna which is born of solitude is full of joy and ease and which is AIMLESS—then the contact the balance that arises—these are states that are good

[352] Repeat the same formula, substituting the remaining three, and the five Jhānas in succession with the addition in each case of the phrase 'and which is AIMLESS'

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<sup>1</sup> As in the foregoing, the Cy (*ibid*) co-ordinates this and the following section, with the two on 'emptiness', calling (*a* and *b*) *suddhika appanīhita*, and the next group *appanīhita paṭipadī*.

[(c) The Modes of Progress, with Aimlessness as the Basis (*appanīhita mulakapaṭipada*)]

[353] When he cultivates the Jhāna of the Higher Ideal and when, that he may attain to the First Stage of it he enters into and abides in the First Jhāna . progress whereto is difficult and intuition sluggish, the method being the concept of AIMLESSNESS—then the contact the balance that arises—these are states that are good

[354 356] *Repeat the same formula, substituting in succession the three remaining Modes of Progress, with the addition in each case of the phrase 'the method being the concept of AIMLESSNESS*

[357] *Repeat the same formula, substituting in succession the remaining three, and the five Jhānas and applying in each case the Four Modes of Progress with the additional phrase on 'Aimlessness*

## [2 20 The Remaining Nineteen Great Methods ]

[358] Which are the states that are good ?

*Here follow nineteen concepts each of which can be substituted for the Jhāna of the Higher Ideal in the preceding 81 answers [§§ 277 357] as a vehicle in training the mind for Arahatship They are as follows*

- 2 The Path of the Higher Ideal
- 3 The Advance in Mindfulness<sup>1</sup> toward the Higher Ideal
- 4 The System of Right Efforts<sup>2</sup> toward the Higher Ideal
- 5 The Series of Mystic Potencies<sup>3</sup> applied to the Higher Ideal
- 6 The Faculty relating to the Higher Ideal
- 7 The Power relating to the Higher Ideal

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<sup>1</sup> Satipatthana M i 56

<sup>2</sup> Sammappadhana See below § 1367

<sup>3</sup> Iddhipada See above § 273 *et seq*

- 8 The Great Awakening to the Higher Ideal
- 9 The Truth of the Higher Ideal
- 10 The Peace<sup>1</sup> of the Higher Ideal
- 11 The Doctrine of the Higher Ideal
- 12 The Skandha related to the Higher Ideal
- 13 The Sphere of the Higher Ideal
- 14 The Element of the Higher Ideal
- 15 The Nutriment of the Higher Ideal
- 16 Contact with the Higher Ideal
- 17 Feeling relating to the Higher Ideal
- 18 Perception relating to the Higher Ideal
- 19 Thinking relating to the Higher Ideal
- 20 Thought relating to the Higher Ideal

[The Dominant Influences in the Modes of Progress (adhipati)]

[359] Which are the states that are good?

When he cultivates the Jhāna of the Higher Ideal and when, that he may attain to the First Stage he enters into and abides in the First Jhāna progress whereto is painful and intuition sluggish, and the dominant influence in which is desire, energy, a thought or investigation, then the contact the balance that arises—these are states that are good

[360] Repeat this formula in the case of the remaining three and five Jhanas

[361] Repeat the foregoing [§§ 359, 360] in the case of each of the nineteen remaining 'Great Methods'

[Here ends] the FIRST PATH

## II THE SECOND PATH

[362] Which are the states that are good?

When he cultivates the Jhāna of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth—and when, that he may

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<sup>1</sup> Samatho See above, § 54



attain to the Second Stage, he has diminished the strength of sensual passions and of malice,<sup>1</sup> and so, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana      progress whereto is difficult and intuition sluggish—then the contact      the faculty of knowledge made perfect<sup>2</sup>      the balance that arises—these      are states that are good

\*                      \*                      \*                      \*                      \*

[Here ends] the SECOND PATH

### III THE THIRD PATH

[363] Which are the states that are good?

When he cultivates the Jhana of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth—and when, that he may attain to the THIRD STAGE, he has put away the entire residuum of sensual passions and of malice<sup>3</sup> and so,

<sup>1</sup> Cf D 1 156 and M P S 16 17 It is striking that here and in the following answer no diminution of *moho* (dulness) is included Cf, however, below, § 1134 Ignorance (= dulness) is only really conquered in the Fourth Path The diminution is described (Asl 238) as coming to pass in two ways vicious dispositions arise occasionally and no longer habitually, and when they do arise it is with an attenuated intensity They are like the sparse blades of grass in a newly mown field, and like a flimsy membrane or a fly's wing

Cf § 296 The faith and hope of the *Sotāpatti*, or student of the First Path, while struggling with the limitations of his stage of knowledge (*ñātamariyadam*, the Cy calls them p 239) are now rewarded by his attainment, as a *Sakadagāmi* of that deepening philosophic insight into the full implication of the 'Four Truths' termed *anna*, or knowledge *par excellence*, and applied, in Buddhist writings, only to evolving or evolved *Arahat* ship Cf below, § 555

<sup>3</sup> These which the Cy in connexion with the Second Path, termed collectively *kilesa*, are now referred to as *sañojanani* See § 1229 *et seq* and § 1113 *et seq*

aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhāna progress whereto is difficult and intuition sluggish—then the contact the faculty of knowledge made perfect the balance that arises—these states that are good

[Here ends] the THIRD PATH

#### IV THE FOURTH PATH

[364] Which are the states that are good?

When he cultivates the Jhāna of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth, and when, that he may attain the FOURTH STAGE he has put away absolutely and entirely all passion for Form, all passion for the Formless, all conceit, excitement and ignorance and so, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhāna progress whereto is difficult and intuition sluggish—then the contact the faculty of knowledge made perfect the balance that arises—these are states that are good

[364a] What on that occasion is the faculty of knowledge made perfect (*aññindriyam*)?

The wisdom that makes for the realization of those truths that have been realized, comprehended, attained to, discerned and known—the wisdom that is understanding, search, research, searching the Truth, etc

[Continue as in § 292]

\* \* \* \* \*

These, or whatever other incorporeal, causally induced states there are on that occasion, these are states that are good

[Here ends] the FOURTH PATH

[Here ends] Thought engaged upon the Higher Ideal

## [PART II—BAD STATES OF CONSCIOUSNESS

## CHAPTER VI

The Twelve Bad Thoughts (*dvādaśa akusalacittāni*) ]

## I

[365] Which are the states that are bad?<sup>1</sup>

When a bad thought has arisen, which is accompanied by happiness, and associated with views and opinions,<sup>2</sup> and has as its object a sight, a sound, a smell, a taste,<sup>3</sup> a touch, a [mental] state, or what not, then there is

contact,  
feeling,  
perception,  
thinking,  
thought,  
conception,  
discursive thought,  
joy.

In this connexion those constituents of the twelve thoughts which in themselves are ethically neutral are to be understood as unchanged in the connotation assigned them in connexion with good thoughts. There being for bad thoughts no other sphere of existence save the sensuous universe, this is to be understood throughout (*Asl* 217)

<sup>1</sup> *Ditthigata sampayuttam* (*J* p 8) n 1, with §§ 351, 1001

<sup>2</sup> *Kāsarainmanas* va is inadvertently omitted in the printed text

ease,  
 self collectedness,<sup>1</sup> ✓  
 the faculties of  
 energy,  
 concentration,<sup>2</sup>  
 ideation  
 happiness,  
 vitality,  
 wrong views,  
 wrong intention  
 wrong endeavour,  
 wrong concentration,  
 the powers of  
 energy,  
 concentration,  
 unconscientiousness,  
 disregard of blame,  
 lust, covetousness,  
 dulness,<sup>3</sup> wrong views,  
 unconscientiousness,  
 disregard of blame

<sup>1</sup> See following note

<sup>2</sup> Concentration of mind is essential to the higher life of Buddhism, nevertheless, so far is it from constituting excellence, that it is also an essential to effective evil doing. If the mind be undistracted, says Buddhaghosa, the murderer's knife does not miss, the theft does not mis carry, and by a mind of single intent (*lit.*, of one taste) evil conduct is carried out (*Asl* 248). *Cf* the Hebrew idiom rendered by 'the heart being set'—to do good or evil (*Eccles viii 11*, *Ps lxxviii 8*)

<sup>3</sup> Hate (*doso*) and malice (*v yapado*) do not find a place among the factors of Bad Thoughts (corresponding to the place occupied by their opposites in the Good Thoughts § 1) till we come to the last four types of bad thoughts. Whereas these are accompanied by melancholy (*doma nassam*), the subject of the first and the following three types of thought is a cheerful sinner. Joy, ease, happiness were held to be incompatible with hate

quiet,  
grasp<sup>1</sup>  
balance

Now, these—or whatever other incorporeal causally induced states that there are on that occasion—these are states that are bad<sup>2</sup>

[366 370] What on that occasion is contact                      feeling  
perception                      thinking                      thought?

*Answers as in §§ 2 6 respectively*

[371] What on that occasion is conception?

*Answer as in § 7, substituting wrong intention (miccha sankappa) for 'right intention'*

[372 374] What on that occasion is discursive thought  
joy                      ease?

*Answers as in §§ 8 10 respectively*

[375] What on that occasion is self collectedness?

*Answer as in § 11 substituting 'wrong concentration' for right concentration*

[376] What on that occasion is the faculty of energy?

*Answer as in § 13, substituting wrong endeavour for right endeavour*

[377] What on that occasion is the faculty of concentration?

*Answer as in § 375*

<sup>1</sup> Vipassana (insight) has been erroneously included in the text. Moral insight was as incompatible with immoral thoughts to the Buddhist as it was to Socrates and Plato. Hence also 'wisdom and mindfulness are excluded, as well as faith. The Cey rules that the followers of heretical dogmas and mere opinion can have but a spurious faith in their teachers can only be mindful of bad thoughts and can only cultivate deceit and delusion. Nor can there possibly be that sixfold efficiency of sense and thought which is concomitant with good thoughts (§§ 40 41) Asl 249

<sup>2</sup> Kusala in the text is of course a slip. There are in all these Bad Thoughts ten 'whatever other' states: desire, resolve, attention, conceit, envy (issā or reḍḍi), iccā (longing), meanness, stolidity, torpor, excitement, worry (Asl 250). See above p. 5, n. 1

[378 380] What on that occasion is the faculty of idea-  
tion . happiness vitality?

*Answers as in §§ 17 19 respectively*

[381] What on that occasion are wrong views (*micchaditthi*)?<sup>1</sup>

The views which on that occasion are a walking in opinion, the jungle of opinion,<sup>2</sup> the wilderness of opinion,<sup>3</sup> the puppet show of opinion,<sup>4</sup> the scuffling of opinion,<sup>5</sup> the fetter of opinion,<sup>6</sup> the grip<sup>7</sup> and tenacity<sup>8</sup> of it, the inclination towards it<sup>9</sup> the being infected by it a by path, a wrong road, wrongness, the 'fording place,'<sup>10</sup> shiftiness of grasp—these are the wrong views that there then are

<sup>1</sup> *Micchaditthi* is defined in the Cy (p 248) as *aya thavadassanam*, seeing things as they are not (On *ditthi*, see § 1003, n) Sixty-two kinds of this perverted vision, or ill grounded speculation are distinguished in the *Brahmajala Sutta* (D 1), all of them being theories of existence, and are alluded to by the commentator (p 252) Cy Rhys Davids, 'American Lectures,' p 27 *et seq*

<sup>2</sup> Because of the difficulty of getting out of it, as out of a grass, forest, or mountain jungle (Asl, *ibid*)

<sup>3</sup> Because of the danger and fearsomeness of indulging in such opinions, as of a desert beset with robbers and snakes, barren of water or food (*ibid*)

<sup>4</sup> *Buddhaghosa* does not derive this term from *visukham*, but from *visukayikham*=antithetically constituted—i e, to *sammaditthi*

<sup>5</sup> The disorder and struggle through some being Annihilationists some Eternalists, etc (Asl 253)

<sup>6</sup> See § 1118

<sup>7</sup> The obsession by some object of thought like the grip of a crocodile (Asl 253)

<sup>8</sup> The text of the Cy reads *patitthaho* for *patiggaho* k, however, reads *patiggaho*

<sup>9</sup> I e, towards the fallacious opinion of Permanence, etc (Asl 253)

<sup>10</sup> *Titthayatana* It is impossible to get an English equivalent for this metaphor, which literally means only a standing place, but which is usually, in its first intention, associated with a shallow river strand or seashore, and, in

[382 384] What on that occasion is wrong intention  
wrong endeavour                  wrong concentration?

*Answers as in §§ 371 376 375 respectively*

[385 386] What on that occasion is the power of energy  
the power of concentration?

*Answers as in §§ 383, 384 respectively*

[387] What on that occasion is the power of unconscientiousness (*ahirikabalam*)?

The absence which there is on that occasion of any feeling of conscientious scruple when scruples ought to be felt the absence of conscientious scruple at attaining to bad and evil states—this is the power of unconscientiousness that there then is

[388] What on that occasion is the power of disregard of blame (*anottappabalam*)?

The absence which there is on that occasion of any sense of guilt where a sense of guilt ought to be felt the absence<sup>1</sup> of a sense of guilt at attaining to bad and evil states—this is the power of disregard of blame that there then is

[389] What on that occasion is lust?

The lust lusting lustfulness which there is on that occasion the infatuation the feeling and being infatuated the covetousness the lust that is the root of badness—this is the lust that there then is

[390] What on that occasion is dulness?

The lack of knowledge of vision which there is on that occasion the lack of co ordination of judgment of wakefulness<sup>2</sup> of penetration the inability to comprehend to grasp thoroughly, the inability to compare to consider

its second with sectarian speculative beliefs and the teaching of them Buddhaghosa himself gives an alternative connotation (a) where the foolish in the course of their gyrations (*i.e.* *samsara*) cross over (b) the region or home of sectarians (*titthiyā*). Cf the use of the term in M i 483

<sup>1</sup> Na has here dropped out of the printed text

<sup>2</sup> *Samboḍho* Cf § 28

[382-384] What on that occasion is wrong intention . . . wrong endeavour . . . wrong concentration?

*Answers as in §§ 371, 376, 375 respectively.*

[385, 386] What on that occasion is the power of energy . . . the power of concentration?

*Answers as in §§ 383, 384 respectively.*

[387] What on that occasion is the power of unconscientiousness (*ahirikabalam*)?

The absence which there is on that occasion of any feeling of conscientious scruple when scruples ought to be felt, the absence of conscientious scruple at attaining to bad and evil states—this is the power of unconscientiousness that there then is.

[388] What on that occasion is the power of disregard of blame (*anottappabalam*)?

The absence which there is on that occasion of any sense of guilt where a sense of guilt ought to be felt, the absence<sup>1</sup> of a sense of guilt at attaining to bad and evil states—this is the power of disregard of blame that there then is.

[389] What on that occasion is lust?

The lust, longing, lustfulness which there is on that occasion, the infatuation, the feeling and being infatuated, the covetousness, the lust that is the root of badness—this is the lust that there then is

[390] What on that occasion is dulness?

The lack of knowledge, of vision, which there is on that occasion, the lack of co ordination, of judgment, of wakefulness,<sup>2</sup> of penetration the inability to comprehend, to grasp thoroughly, the inability to compare, to consider,

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its second, with sectarian speculative beliefs and the teaching of them. Buddhaghosa himself gives an alternative connotation (a) 'where the foolish in the course of their gyrations (*2: e*, *samsara*) cross over', (b) the region or home of sectarians (*titthiya*). Cf the use of the term in M. I. 483

<sup>1</sup> Na has here dropped out of the printed text.

<sup>2</sup> Sambodho Cf § 285



to demonstrate; the folly, the childishness, the lack of intelligence; the dulness that is vagueness, obfuscation, ignorance, the Flood<sup>1</sup> of ignorance, the Bond of ignorance, the bias of ignorance, the obsession of ignorance, the barrier of ignorance; the dulness that is the root of badness—this the dulness that there then is.

[391-397] What on that occasion is covetousness . . . are wrong views . . . is unconscientiousness . . . disregard of blame . . . quiet . . . grasp . . . balance?

*Answers as in §§ 389, 381, 387, 388, 375, 376, and, again, 375 respectively.*

Or whatever other incorporeal, causally induced states there are on that occasion—these are states that are bad.

### [Summary.]

[397a] Now, on that occasion

the skandhas are four,  
the spheres are two,  
the elements are two,  
the nutriments are three,  
the faculties are five,  
the Jhāna is fivefold,  
the Path is fourfold,  
the powers are four,  
the causes are two,<sup>2</sup>  
contact, } are each single [factors];  
etc. } etc.

[Continue as in § 58.]

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<sup>1</sup> On ignorance as a Flood and as a Bond, see below, §§ 115f, 115fa.

Whereas the mark (*lakḥḥanaṃ*) of lust is the seizing on an object in idea, it is the essence (*raso*) of dulness to cover up the real nature of that object, with the result that the attention devoted to it is of a superficial nature (*ayoniso*). Asl. 249.

<sup>2</sup> Namely, 'lust' and 'dulness.'

[398] What on that occasion is the skandha of syntheses?

Contact,  
 thinking,  
 conception,  
 discursive thought  
 joy,  
 self collectedness,  
 the faculties of  
 energy,  
 concentration,  
 vitality,  
 wrong views,  
 wrong intention,  
 wrong endeavour,  
 wrong concentration,  
 the powers of  
 energy,  
 concentration  
 unconscientiousness,  
 disregard of blame,  
 lust, covetousness,  
 dulness, wrong views,  
 unconscientiousness,  
 disregard of blame,  
 quiet,  
 grasp  
 balance

These or whatever other incorporeal causally induced states there are on that occasion, exclusive of the skandhas of feeling perception and intellect—these are the skandha of syntheses

[Continue as in § 58]

## II

[399] Which are the states that are bad?

When a bad thought has arisen which is accompanied

by pleasure, associated with views and opinions, and prompted by a conscious motive,<sup>1</sup> and which has as its object a sight or what not, then there is contact balance

[*Continue as in the First Thought, § 365*]

### III

[400] Which are the states that are bad?

When a bad thought has arisen which is accompanied by happiness and disconnected with views and opinions, and which has as its object a sight, a sound, a smell, a taste a touch or what not, then there is contact, etc

[*Continue as in the first Bad Thought, but omitting the single twice enumerated item 'wrong views'*]<sup>2</sup>

[Summary]

[400a] Now, at that time  
the skandhas are four  
the spheres are two

<sup>1</sup> The Cy instances the case of a young man who, being refused the hand of the daughter of some false doctrinaire on the ground of his being of a different communion, is prompted by his affections to frequent the church of the girl's people and to adopt their views, thus gaining his reward (Asl 235)

<sup>2</sup> Somanassindriyam, bracketed in the text, must, of course, be included. The Cy instances the frame of mind of those who are indulging in worldly pleasures such as public sports and dances and at village festivals (natasamajjanam). Cf 'Dialogues of the Buddha,' I p 7, n 1

It is difficult to interpret the concisely and obscurely worded double illustration given in the Cy (p 237) of this type of thought. The same circumstances are supposed as in the Third Thought, with the added low class delights of horse play and vulgar curiosity

the elements are two,  
 the nutriments are three,  
 the faculties are five,  
 the Jhana is fivefold,  
 the Path is threefold,  
 etc , etc

[Continue as in § 58 ]

[401] What on that occasion is the skandha of syntheses?

*Answer as in § 398, omitting 'wrong views'*

#### IV

[402] Which are the states that are bad?

When a bad thought has arisen which is accompanied by pleasure, disconnected with views and opinions, and prompted by a conscious motive, and which has as its object a sight or what not, then there is contact  
 balance

[Continue as in the Third Thought, § 400 ]

#### V

[403] Which are the states that are bad?

When a bad thought has arisen which is accompanied by disinterestedness, and associated with views and opinions, and has as its object a sight, a sound, a smell a taste, a touch, a [mental] state, or what not, then there is

contact	thought,
feeling,	conception,
perception	discursive thought,
thinking,	disinterestedness,

self collectedness ,  
 the faculties of  
 energy ,

concentration,  
ideation,  
disinterestedness,  
vitality,  
wrong views,  
wrong intention,  
wrong endeavour,  
wrong concentration,  
the powers of  
energy,  
concentration,  
unconscientiousness,  
disregard of blame,  
lust, covetousness,  
dulness, wrong views,  
unconscientiousness,  
disregard of blame,  
composure,  
grasp,  
balance

These, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are had

[404-407] *Questions and answers on 'contact,' 'feeling,' 'disinterestedness,' and 'the faculty of disinterestedness' identical with those in §§ 151-154*

[Summary]

[407a] Now, at that time  
the skandhas are four,  
etc.,  
the faculties are five,  
the Jhāna is fourfold.<sup>1</sup>

<sup>1</sup> Cf. § 154a

the Path is fourfold,  
etc

[Continue as in § 58]

\*

\*

{408} What on that occasion is the skandha of syntheses?

Contact,  
thinking  
conception  
discursive thought,  
self collectedness,  
etc

[Continue as in § 398, 'joy having been omitted as incompatible with 'disinterestedness']

\*

\*

## VI

[409] Which are the states that are bad?

When a bad thought has arisen which is accompanied by disinterestedness, associated with views and opinions, and prompted by a conscious motive, and which has as its object a sight or what not, then there is contact etc

[Continue as in Thought V]

## VII

[410] Which are the states that are bad?

When a bad thought has arisen which is accompanied by disinterestedness and disconnected with views and opinions and which has as its object a sight or what not, then there is contact, etc

[Continue as in Thought V, omitting 'wrong views']

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## [Summary]

[410a] Now at that time  
           the skandhas are four,  
           etc ,  
           the faculties are five,  
           the Jhāna is fourfold,  
           the Path is threefold,  
           etc

[Continue as in § 397a]

\*           \*           \*           \*           \*           \*

[411] What on that occasion is the skandha of syntheses?

*Answer as in § 398, omitting both 'joy' and 'wrong views'*

## VIII

[412] Which are the states that are bad?

*Answer as in Thought VII, with the additional factor, inserted as in Thoughts II, IV, VI, of 'prompted by a conscious motive'*<sup>1</sup>

## IX

[413] Which are the states that are bad?

When a bad thought has arisen which is accompanied by melancholy and associated with repugnance,<sup>2</sup> and which has as its object a sight, a sound, a smell, a taste, a touch, a mental state, or what not, then there is

contact,  
 feeling,  
 perception,

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<sup>1</sup> The Cy gives no illustrations of this or the three preceding types of thought

<sup>2</sup> Patigho, used (§ 1060) to describe dosa, and again (§ 597 *et seq*) in connexion with sense stimulation, as reaction'

thinking,  
 thought,  
 conception,  
 discursive thought,  
 distress,  
 self collectedness ;  
 the faculties of  
   energy,  
   concentration,  
   ideation,  
   melancholy,  
   vitality ,  
 wrong intention,  
 wrong endeavour,  
 wrong concentration ,  
 the powers of  
   energy,  
   concentration,  
   unconscientiousness,  
   disregard of blame ,  
 hate,  
 dulness ,  
 malice ,  
 unconscientiousness,  
 disregard of blame,  
 quiet,  
 grasp  
 balance

These, or whatever other incorporeal causally induced states there are on that occasion—these are states that are bad

[414] *The question and answer on 'contact' § 2*

[415] What on that occasion is feeling?

The mental pain, the mental distress (*dukkham*), which, on that occasion, is born of contact with the appropriate element of representative intellection, the painful distressful sensation which is born of contact with thought,



the painful, distressful feeling which is born of contact with thought—this is the distress that there then is

[416, 417] What on that occasion is distress (*dukkham*) the faculty of melancholy (*domanassindriyam*)?

*Answers as for 'feeling' in § 415, omitting 'with the appropriate element of representative intellection'*

\* \* \*

[418] What on that occasion is hate?

The hate, hating, hatred which on that occasion is a disordered temper, the getting upset,<sup>1</sup> opposition, hostility, churlishness<sup>2</sup> abruptness,<sup>3</sup> disgust of heart—this is the hate that there then is

[419] What on that occasion is malice?

*Answer as for 'hate'*

\* \* \*

Or whatever other incorporeal, causally induced states there are on that occasion—these are states that are bad

<sup>1</sup> *Vyapatti, vyapajjana* Cf § 1060, n 5 Here the comment is *pakatibhava vijahanatthena*=throwing off a normal state (Asl 258) 'Like gruel that has gone bad' (Sum, I 211)

<sup>2</sup> *Candikkam* See J P T S, 1891, p 17 P P n 1 (=n 11) Smp 297 Morris thinks *candittam* is the right spelling I incline to hold that the *lectio difficilior* is more likely to be correct The Cy in four passages spells with *kk* K by an oversight, has *candittam* in the present passage, but *kk* in §§ 1060 1814

<sup>3</sup> *Asuro po* Refers, according to the Cy (258), to the broken utterance of a man in a rage

It is not a little curious that such constituents as 'self collectedness, 'quiet and 'balance' should not be found incompatible with hate as described above 'Concentration' is less incompatible and it must be remembered that all three states are described in the same terms Hence, if one stands, the others cannot fall But see under Thoughts X and XII

## [Summary]

[419a] Now, on that occasion  
 the skandhas are four,  
     etc ,  
 the faculties are five,  
 the Jhāna is fourfold,  
 the Path is threefold,  
 the powers are four,  
 the causes are two,<sup>1</sup>  
     etc

[~~Continue~~ as in §§ 58 61 ]

[420] What on that occasion is the skandha of syntheses?

    Contact,  
     thinking,  
     conception,  
     discursive thought,  
     self collectedness ,  
 the faculties of  
     energy,  
     concentration  
     vitality ,  
     wrong intention,  
     wrong endeavour,  
     wrong concentration  
 the powers of  
     energy,  
     concentration  
     unconscientiousness,  
     disregard of blame ,  
     bale,  
     dulness

---

<sup>1</sup> Namely, *doṣo* and *moho*

malice ;  
 unconscientiousness,  
 disregard of blame,  
 quiet,  
 grasp,  
 balance.

These, or whatever other incorporeal, causally induced states there are on that occasion, exclusive of the skandhas of feeling, perception and intellect—these are the skandha of syntheses.

\* \* \* \* \*

## X.

[421] Which are the states that are bad ?

When a bad thought has arisen which is accompanied by melancholy, associated with repugnance, and prompted by a conscious motive, and which has as its object a sight . . . or what not, then there is contact, etc.

[*Continue as in Thought IX.*]

\* \* \* \* \*

## XI.

[422] Which are the states that are bad ?

When a bad thought has arisen which is accompanied by disinterestedness and associated with perplexity, and which has as its object a sight, a sound, a smell, a taste, a touch, a mental state, or what not, then there is

contact,  
 feeling,  
 perception,  
 thinking,  
 thought,  
 conception,

discursive thought,  
 disinterestedness,  
 self collectedness,  
 the faculties of  
     energy,                   disinterestedness,  
     ideation,               vitality,  
 wrong intention,  
 wrong endeavour,  
 the powers of  
     energy,  
     unconscientiousness,  
     disregard of blame,  
 perplexity,  
 dullness  
     unconscientiousness,  
     disregard of blame,  
     grasp

These, or whatever other incorporeal causally induced states there are on that occasion—these are states that are bad

[423] What on that occasion is contact ?

*The usual formula*

\*

\*

[424] What on that occasion is self collectedness ?

The sustaining of thought which there is on that occasion<sup>1</sup>—this is the self collectedness that there then is

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<sup>1</sup> Buddhaghosa says on this passage (Asl 259) 'Inasmuch as this weak form of thought has only the capacity of keeping going or persisting (pavatti thitimattakam), none of the other features of 'self collectedness' are here applied to it. It is clear, therefore, that the 'pe' after thiti in the text is a mistake. And of 'h' 'Concentration' it will be noticed, as well as 'quiet' and 'balance,' are entirely omitted

[425] What on that occasion is perplexity (*vicikicchā*)?<sup>1</sup>

The doubt, the hesitating, the dubiety, which on that

<sup>1</sup> It is tempting to render *vicikicchā* by 'doubt'. It would not be incorrect to do so. The dual state of mind which is the etymological basis of *doubt* is shown in two of the terms selected to describe the word. Again, the objects of *vicikicchā*, as given in § 1004, are those to which the term 'doubt,' in its ethico-religious sense, might well be applied. But there are features in which the Buddhist attitude of *vicikicchā* does not coincide with doubt as usually understood in the West. Doubt is the contrary of belief, confidence, or faith. Now, the approximate equivalents of the latter—*saddha* and *pasādo*—are not alluded to in the answer, as they might be, for the purpose of contrast. Again, though this by itself is also no adequate ground for not matching the two terms in question, the etymology of the words is very different. There is nothing of the dual, divided state of mind in the structure of *vicikicchā* as there is in that of 'doubt'. *Cikiti* is the desiderative or frequentative of *cit*, to think, *vi*, the prefix, indicating either intensive or distracted thinking. Thus the etymology of the Indian word lays stress on the dynamic rather than the static, on the stress of intellection rather than the suspense of inconclusiveness. When the term recurs (§ 1004), Buddha-ghosa refers it to *kiccho*—to 'the fatigue incurred through inability to come to a decision'—a position nearer, psychologically, to 'perplexity' than to 'doubt'. It is quite true that, on etymological ground, neither is *kankhā* a match for our term 'doubt'. *Kanksi* is to desire. The word would seem to give the emotional and volitional complement of the intellectual state implied in *vicikicchā*, the longing to escape into certainty and decision attendant on the anxious thinking. *Kankhā*, however, is not one of any important category of ethical terms, as is *vicikicchā*, besides, its secondary meaning—namely, of a matter *sub judice*, or of the state of mind connected therewith (see *Jat* i 165, *M.* i 147)—seems to have superseded the primary meaning, which is retained in *kankhatī* (*cf.* *Ālan kheyya Sutta*, *M.* i 33). Hence, it can be fairly well rendered by 'doubt'. I do not, then, pretend that 'per

occasion is puzzlement<sup>1</sup> perplexity, distraction standing at cross roads,<sup>2</sup> collapse,<sup>3</sup> uncertainty of grasp, evasion, hesitation,<sup>4</sup> incapacity of grasping thoroughly,<sup>5</sup> stiffness of mind,<sup>6</sup> mental scarifying<sup>7</sup>—this is the perplexity that there then is

\* \* \* \* \*

plexity' is etymologically the equivalent of vicikicchā, but I use it (1) to guard against a too facile assimilation of the latter to the implications of 'doubt' as used by us, and (2) to throw emphasis on the 'mortal coil' and tangle of thought in one who, on whatever grounds, is sceptically disposed

<sup>1</sup> Vimati, almost an exact parallel to vicikicchā, connotes as it does either intense or distraught mind action

<sup>2</sup> Dveḥhakam dvedhapatho Here we get to the etymological idea in our own 'doubt' The Cy has, for the one, 'to be swayed or shaken to and fro', for the other, as a path branching in two, this being an obstacle to attainment (259)

<sup>3</sup> Samsayo the etymological equivalent of 'collapse' To succumb to one's inability to be persistently carrying on such problems as Is this permanent or impermanent? etc., says the Cy (*ibid*)

<sup>4</sup> Asappana, parisappana According to the Cy, these mean, respectively, 'to relinquish (or slip down from—osakkati, cf. Trenckner's Miscellany' p 60) 'an object of thought through inability to come to a decision,' and 'to slip (or run—sappati [*vide* sarpa]) 'about on all sides from inability to plunge in' Asl 260

<sup>5</sup> Apariyogahana, employed to describe moho See § 390

<sup>6</sup> I should not have hesitated to adopt for thambhitattam, chambhitattam (vacillation), the alternate reading in the Cy (Asl 240) were it not that the latter paraphrases the term by saying the meaning is a condition of denseness (or rigidity thaddho) For when perplexity arises one makes one's mind stiff (stubborn, dense thaddham) It also reads thambhitattam Both terms however, though opposed in connotation, are derived from the root stambh, to prop, and both are used to

## [Summary]

[425a] Now, at that time  
 the skandhas are four,  
     etc.,  
 the faculties are four,  
 the Jhana is fourfold,  
 the Path is twofold,  
 the powers are three,  
 the cause is one,<sup>1</sup>  
     etc

[Continue as in § 58]

\* \* \* \* \*

[426] What on that occasion is the skandha of syntheses?

Contact,  
 thinking,  
 conception,  
 discursive thought,  
 self collectedness,  
 the faculties of  
 energy,  
 vitality,

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describe the gaseous element, which, though it is vacillating, holds solids apart. See below, § 965. There is the further comment (Asl, *ibid*) that, 'in respect of certainty, inability to carry on the idea in the mind is meant'. Vicikicchā, then though it implies active racking of the brain, impedes progress in effective thinking, and results in a mental condition akin to the denseness and aparīyo gāhaṇa of moha.

<sup>1</sup> Manovilekha. 'When perplexity arises, seizing the object of thought, it scratches the mind, as it were (*ibid*). When the term is used to describe kukkucchaṃ, or worry (§ 1160), it is illustrated in the Cy by the scaling of a copper pot with an awl (araggam) Asl 384.

<sup>1</sup> Namely, moha

wrong intention,  
 wrong endeavour,  
 the powers of  
   energy,  
   unconscientiousness,  
   disregard of blame,  
 perplexity,  
 dulness,  
   unconscientiousness,  
   disregard of blame,  
   grasp<sup>1</sup>

Or whatever other etc

[Continue as in § 420 ]

\* \* \* \* \*

## XII

[427] Which are the states that are bad ?

When a bad thought has arisen which is accompanied by disinterestedness and associated with excitement, and which has as its object a sight, a sound, a smell, a taste a touch, a mental state, or what not, then there is

  contact,  
   feeling,  
   perception  
   thinking,  
   thought,  
   conception,  
   discursive thought,  
   disinterestedness,  
   self collectedness,  
 the faculties of  
   energy,  
   concentration  
   ideation

---

<sup>1</sup> On the omission of 'balance,' cf below, § 429, n



disinterestedness,  
 vitality,  
 wrong intention,  
 wrong endeavour,  
 wrong concentration,  
 the powers of  
 energy,  
 concentration,  
 unconscientiousness,  
 disregard of blame,  
 excitement,  
 dulness,  
 unconscientiousness,  
 disregard of blame,  
 quiet,  
 grasp  
 balance

These or whatever other incorporeal, causally induced states there are on that occasion—these are states that are bad

[428] *Usual question and answer on 'contact*

\* \* \* \* \*

[429] *What on that occasion is excitement (uddhaccam)?*

The excitement of mind which on that occasion is disturbance agitation of heart, turmoil of mind—this is the excitement that there then is <sup>1</sup>

\* \* \* \* \*

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<sup>1</sup> *I am cittassa uddhaccam avupasamo, cetaso vikkhepo, bhantattam cittassa—idam vuccati uddhaccam* It seems clear that whether or no uddhaccam can elsewhere be rendered by terms indicative of a puffed up state of mind (see Rhys Davids, 'Buddhism,' p 109, Warren, 'Buddhism in Translations,' p 365, Neumann, 'Die Reden etc, I passim) the specific meaning in this connexion (Tattha katamam uddhaccam) is the antithesis of vupasamo and the equivalent of vikkhepo

the Jhana is fourfold,  
 the Path is threefold,  
 the powers are four,  
 the cause is one,  
 etc

[Continue as in § 58 ]

\* \* \* \* \*

It is given in *h*, and the *Cy* explicitly states (p. 260) that there are *twenty eight* constituents enumerated, fourteen of them being described in terms of one or other of the other fourteen. (If the reader will compare § 427 with the corresponding descriptions given in §§ 257 he will prove this to be correct.) Nor is there a word to comment on or explain away any apparent incongruity in the inclusion. There is only a short discussion alluded to already, on the relation of *uddhaccam* and *vicikicchā*: Thoughts VI and VII, as departing from the symmetrical procedure of I to IV, are said to be miscellaneous items, and to be concerned with persistent attending to the idea (*ārammaṇe pavattanaka cittaṇi*). And just as, if a round gem and a tetragonal gem be sent rolling down an inclined plane, the former's motion is uniform, while that of the latter is from one position of rest to another so *vicikicchā* connotes a continual working of thought, while *uddhaccam* works on one given basis at a time.

There being then, as it would appear, this fairly close analogy between 'perplexity' and 'excitement,' it is fair to assume that self-collectedness and its synonyms are to be understood in Thought VII as present in the feeble degree to which they, or at least the first of them, is present in Thought VI (see § 424 n). The compilers were thus between two fires as to their logic. Either *avikkhepo* must go to admit of the use of *vikkhepo*—in which case the synonyms of *avikkhepo* (*samādhi* etc.) must go too—or it and its synonyms must be retained with a highly attenuated import. Possibly the subject was conceived as agitated on some one point only, but calm as to things in general.

[430] What on that occasion is the skandha of syntheses?

Contract,  
 thinking  
 conception,  
 discursive thought,  
 self collectedness,  
 the faculties of  
 energy,  
 concentration,  
 vitality,  
 wrong intention,  
 wrong endeavour,  
 wrong concentration,  
 the powers of  
 energy  
 concentration,  
 unconscientiousness,  
 disregard of blame,  
 excitement,  
 dulness  
 unconscientiousness  
 disregard of blame  
 quiet,  
 grasp  
 balance

Or whatever other etc

[Continue as in § 62 ]

\* \* \* \* \*

[Here end] the Twelve Bad Thoughts

[PART III—INDETERMINATE STATES OF CONSCIOUSNESS<sup>1</sup>

CHAPTER I

On Effect, or Result (*vīpākō*)

A Good Karma

1 In the sensuous universe

(a) The Five Modes of Cognition considered as effects of good (*kusala-vīpākāni pañcavinnānāni*) ]

(1) [431] Which are the states that are indeterminate?

When as the result of good karma having been wrought having been stored up in connexion with the sensuous universe visual cognition has arisen accompanied by disinterestedness<sup>2</sup> and having as its object something seen then there is

contact	thinking
feeling	thought
perception	disinterestedness
self collectedness	

<sup>1</sup> *Dhamma vyākati*. The term and its treatment are discussed in my Introduction. Cf. *Vis. Magga ch. xii*.

<sup>2</sup> *kammam* literally action work deed.

<sup>3</sup> In this and the two following sections (2 and 3) *upekkhā* is apparently used as a psychological term only without ethical implication and signifies simply neutral feeling.

the faculties of  
 ideation,  
 disinterestedness,  
 vitality

These, or whatever other<sup>1</sup> incorporeal, causally induced states there are on that occasion—these are states that are indeterminate

[432] *Question and answer on 'contact' as above, passim*

[433] What on that occasion is feeling?

The mental [condition] neither pleasant nor unpleasant which on that occasion is born of contact with the appropriate element of visual cognition the sensation, born of contact with thought which is neither easeful nor painful the feeling born of contact with thought, which is neither easeful nor painful—this is the feeling that there then is

[434] What on that occasion is perception?

The perception the perceiving the state of having perceived which on that occasion is born of contact with the appropriate element of visual cognition—this is the perception that there then is

[435] What on that occasion is thinking?

The thinking the cogitating the reflection which on that occasion is born of contact with the appropriate element of visual cognition—this is the thinking that there then is

[436] What on that occasion is thought?

The thought which on that occasion is ideation mind heart that which is clear ideation as the sphere of mind the faculty of ideation intellect the skandha of intellect the appropriate element of visual cognition—this is the thought that there then is

[437] What on that occasion is disinterestedness?

*Answer as for feeling § 436 omitting the phrase 'which is born of contact with the appropriate element of visual cognition'*

---

<sup>1</sup> There will be but one of these viz attention (Asl 262)

[438] What on that occasion is self collectedness?

The persistence of thought<sup>1</sup> which there is on that occasion—this is the self collectedness that there then is

[439] What on that occasion is the faculty of ideation?

*Answer as for 'thought,' § 436*

[440] What on that occasion is the faculty of disinterestedness?

*Answer as in § 437*

[441] What on that occasion is the faculty of vitality?

*Answer as in § 19*

Or whatever other incorporeal causally induced states there are on that occasion—these are the states that are indeterminate

[Summary]

[441a] Now, on that occasion

the skandhas are four,

the spheres are two,

the elements are two,

the nutriments are three,

the faculties are three<sup>2</sup>

contact counts as a single factor,

etc

*[Continue as in § 58],*

<sup>1</sup> In the text omit        pe        after this as in § 424, and for the same reason (Asl 262)

<sup>2</sup> Jhana and the Path says the Cy (262), are not included in the summary, and why? Jhana at its extremity has conception (*vitakko*), and the Path at its extremity has cause (*hetu*). Hence, it is not consistent to include Jhana in a thought that has no conceptual activity, or the Path, when the thought is not causally effective

This remark throws a little light on to the problem of indeterminate states. In *vitakko* the mind is working towards an end good or bad, in the Path the first factor (right views) is synonymous with 'absence of dullness, which is the cause or root of good (§ 1054). Neither *vitakko* nor *amoho* is, therefore, a possible constituent in a cognition which is inefficacious to produce good or bad karma

the faculty of ideation counts as a single factor,  
 the element of visual cognition counts as a single factor,  
 the sphere of [mental] states counts as a single factor,  
 etc

[Continue as in § 58 ]

\* \* \* \* \*

[442] What on that occasion is the skandha of syntheses?

Contact,  
 thinking,  
 self collectedness,  
 the faculty of vitality,

or whatever other incorporeal, causally induced states there are on that occasion, exclusive of the skandhas of feeling, perception and intellect—these are the skandha of syntheses

\* \* \* \* \*

(u v) [443] Which are the states that are indeterminate?

When, as the result of good karma having been wrought having been stored up in connexion with the sensuous universe,

auditory cognition,  
 olfactory cognition, or  
 gustatory cognition

has arisen accompanied by disinterestedness, and having as its object

a sound,  
 a smell, or  
 a taste

respectively

or  
 cognition of body

has arisen, accompanied by ease, and having as its object  
something tangible,<sup>1</sup>

then there is

contact,	thinking,
feeling, <sup>2</sup>	thought,
perception,	ease,
self collectedness,	
the faculties of	
ideation,	
ease,	
vitality	

Now, these, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are indeterminate

[444] *Question and answer on 'contact' as above, passim*

[445] What on that occasion is feeling?

The bodily pleasure, the bodily ease, which on that occasion is born of the appropriate element of the cognition of body, the pleasurable, easeful sensation which

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<sup>1</sup> Or 'a touch' (i. p. 2, n. 2). The view that the cognition of something tangible has a positive hedonic concomitant—pleasant or, if the karma be bad (§ 556), unpleasant—as compared with the neutral feeling attending other kinds of sense cognition (under the given circumstances) is of psychological interest. And the comment it evokes is not less so. Touch, or body sensibility, is, the Cy. explains (263), the one sense through which the four elements without and within the individual come into direct contact. Other cognition is secondary, inasmuch as the other senses are *derived* (upada). They are as balls of cotton wool on four anvils, deadening the impact of the hammer. In touch the wool is beaten through, and the reaction is stronger. Cf. this with the theory of sense below, §§ 596-632. Nevertheless, the ease or the distress is so faintly marked, that the cognition remains 'indeterminate'.

The constituent states, contact, etc., refer only to the last named species of cognition. In the case of the other four 'disinterestedness' would have to be substituted for 'ease'.

<sup>2</sup> Vedana has dropped out of the printed text.



is born of contact with the body the pleasurable easeful feeling which is born of contact with the body—this is the feeling that there then is

[446] What on that occasion is perception?

The perception the perceiving the state of having perceived which on that occasion is born of contact with appropriate element of the cognition of body—this is the perception that there then is

[447] What on that occasion is thinking?

The thinking the cogitating the reflection which on that occasion is born of contact with the appropriate element of the cognition of body—this is the thinking that there then is

[448] What on that occasion is thought?

The thought which on that occasion is ideation mind heart that which is clear ideation as the sphere of mind the faculty of ideation intellect the skandha of intellect the appropriate element of the cognition of body—this is the thought that there then is

[449] What on that occasion is ease?

The bodily pleasure the bodily ease which on that occasion is the pleasant easeful sensation born of contact with the body the pleasant easeful feeling born of contact with the body—this is the ease that there then is

[450 453] What on that occasion is self collectedness<sup>1</sup> the faculty of ideation<sup>2</sup> of ease of vitality?

*Insurers as in §§ 438 448 449 and 441 respectively*

Or whatever other incorporeal causally induced states there are on that occasion—these are states that are indeterminate

<sup>1</sup> In § 450 omit *pe* in the text after this

<sup>2</sup> In § 451 supply *kaya* before *vinuanadhatu* The state *manindriyam* is it is true one of representative cognition only but it is occupied under the given circumstances with a *kaya vinuanam* The door of *mano* has as its object any or all of the objects of the five senses

## [Summary]

[453a] Now, on that occasion  
the skandhas are four,  
etc

[Continue as in § 441a, substituting 'the element of the cognition of body' for 'the element of visual cognition']

\* \* \* \* \*

[454] What on that occasion is the skandha of syntheses?

Answer as in § 442

\* \* \* \* \*

[(b) Good (karma) taking effect in ideation (kusala vipākamanodhatu)]

[455] Which are the states that are indeterminate?

When, as the result of good karma having been wrought, having been stored up in connexion with the sensuous universe, an element of ideation<sup>1</sup> has arisen, accompanied by disinterestedness, and having as its object a sight, a sound, a smell, a taste, something tangible, or what not, then there is

contact,  
feeling,

thought,  
conception,

---

<sup>1</sup> Once more the Cy points out (263) the significance of the affix *dhātu* (element), as meaning the absence of entity (*nissatta*) the 'emptiness' or phenomenal character of the ideational faculty Cf above, p 38, n The characteristics of *mano* are here set out See Introduction (Theory of Intellection) The theory of a *sensorium commune* here alluded to is practically identical with that adopted by Aristotle in the 'De Sensu' 'The basis (or site, *vatthu*) of this kind of thought is a constant, namely, the heart, the objects of the "doors" (or of the idea door) are not constants Whereas they come in one after another, this is the *locus* (*thānam*), which has the function of receiving them into unity' (*ekasampaticchana kiccā*)

The process of cognition is completed by *manovinnānadhātu* (see below)

perception,  
thinking,

discursive thought,  
disinterestedness,

self collectedness,  
the faculties of  
ideation  
disinterestedness,  
vitality

These, or whatever other<sup>1</sup> incorporeal, causally induced states there are on that occasion—these are states that are indeterminate

[456] *Question and answer on 'contact' as above, passim*

[457] What on that occasion is feeling?

The mental [condition] neither pleasant nor unpleasant, which on that occasion is born of contact with the appropriate element of ideation the sensation, born of contact with thought which is neither easeful nor painful, the feeling, born of contact with thought which is neither easeful nor painful—this is the feeling that there then is

[458-460] What on that occasion is perception  
thinking thought?

*Answers as in §§ 446-448 substituting 'element of ideation for element of the cognition of body*

[461] What on that occasion is conception?

The ratiocination the conceiving which on that occasion is the disposition the fixation the focussing the application of the mind<sup>2</sup>—this is the conception that there then is

[462] What on that occasion is discursive thought?

The process the sustained procedure the progress and access [of the mind] which on that occasion is the continuous adjusting and directing of thought—this is the discursive thought that there then is

<sup>1</sup> These (Asl 264) include two others, resolve and attention Cf above p 5, n 1

<sup>2</sup> Inasmuch says the Cy (264) as this thought is neither good nor bad (in its effect), intention (*sankajjo*), either right or wrong is not included in the connotation of its component *vitakko* Cf §§ 7 and 371, also p 125, n 2

[463-467] What on that occasion is disinterestedness  
 self collectedness . the faculty of ideation  
 of disinterestedness of vitality?

*Answers as in §§ 437, 438, 460, 440,<sup>1</sup> 441 respectively*

[Summary]

[467a] Now, on that occasion  
 the skandhas are four,  
 the spheres are two,  
 the elements are two,  
 the nutriments are three,  
 the faculties are three,  
 contact counts as a single factor,  
 etc

[Continue as in § 58]

the faculty of ideation counts as a single factor  
 the element of ideation counts as a single factor  
 etc

\* \* \* \* \*

[468] What on that occasion is the skandha of syntheses?

Contact	discursive thought
thinking	self collectedness
conception	the faculty of vitality

Or whatever other incorporeal causally induced states there are on that occasion exclusive of the skandhas of feeling perception and intellect—these are the skandha of syntheses

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<sup>1</sup> The references given in the text will prove on examination to be for the most part misleading

(c) Good (karma) taking effect in representative intellection (kusala-vipāka manoviññānadhatu).

(1) *When accompanied by happiness.*

[469] Which are the states that are indeterminate?

When, as the result of good karma having been wrought, having been stored up in connexion with the sensuous universe, an element of representative cognition<sup>1</sup> has arisen, accompanied by happiness and having as its object

<sup>1</sup> The function of the manoviññānadhatu is discussed in the Introduction (Theory of Intellection). As a resultant state, it is here said (Asl 264), when 'accompanied by happiness, to eventuate in two sets of circumstances 'Standing in the doors of the five senses it accomplishes the task (or function, kiccaṃ) of deciding (santirana) as to that idea (or percept) which the element of ideation, just expired, received on the expiry of that sense cognition which constituted the result of good karma'. Again 'When the action of the six doors (senses and ideation) results in a more impressive idea, this becomes what is called *the idea*' (tadārammanam), i.e., 'the object of the impulse' (javanam), and the element of representative cognition is drawn away to fix itself on that object. So a vessel crossing a strong current avails to turn the latter aside for a moment, though its natural course is a flowing downward. The normal flow of the intellect is, so to speak, down the stream of the individual life (bhavangam ev' otarati). And it is this normal functioning of the intellect which alone is here taken into account.

The further stage of cognition immediately preceding any outgoing or conative impulse such as seems to be meant by the word javanam (cf Sum 194, Abh S iii 3)—I allude to that of 'establishing' (or full assimilation, as we might say—votthappanam)—is not here explicitly mentioned. But it is probably implied in the phrase santiranadī, 'deciding *and the rest*'. And it is discussed a few pages further on (Asl 269, 272).

a sight, a sound, a smell, a taste, something tangible, the idea [of any of these], or what not, then there is

contact,	conception,
feeling,	discursive thought,
perception,	joy,
thinking,	ease,
thought,	self collectedness,
the faculties of	
	ideation,
	happiness,
	vitality

These, or whatever other, etc

[Continue as in § 455 ]

[470 482] *These thirteen constituent states are described as in §§ 2 11 and 17-19, with the exception of 'conception' (vitakko) and 'self collectedness' (cittass' eka gata), which are described with the restricted connotation used in §§ 461, 464*

### [Summary ]

[482a] *Identical with § 467a, but 'the element of representative cognition' (manovijñānadhātu) must be substituted for 'the element of ideation'*<sup>1</sup>

\* \* \* \* \*

[483] What on that occasion is the skandha of syntheses?

Contact,	discursive thought,
thinking,	joy,
conception,	self collectedness,
the faculty of vitality	

Or whatever incorporeal, causally induced states there are on that occasion, exclusive of the skandhas of feeling,

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<sup>1</sup> The reference to [58] in the text is again incorrect, for there is to be no rehearsal of either Jhana or Path Cf p 125, n 2, and Asl 264

perception and intellect—these are the skandha of syntheses

\*

(11) *When accompanied by disinterestedness*

[484] Which are the states that are indeterminate?

When, as the result of good karma having been wrought having been stored up in connexion with the sensuous universe an element of representative cognition<sup>1</sup> has arisen accompanied by disinterestedness, and having as its object a sight, etc (cf above § 469) then there is

contact,	thought,
feeling	conception
perception	discursive thought,
thinking,	disinterestedness

self collectedness

the faculties of

ideation

disinterestedness,

vitality

These, or whatever other, etc

[Continue as in § 469]

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<sup>1</sup> This sort of resultant cognition is said to take effect or occur on five sorts of occasions (1) The conception of infirm offspring viz blind deaf imbecile or insane hermaphrodite or neuter (ii) during the span of one individual lifetime (bhavangam) (iii) in the decision (santirānam) respecting an idea where the object causes neither pleasure nor pain (iv) when the that object (tadārammanam) of absorbing impressiveness arises (cf § 469 n) (v) when death opens the way to renewed existence (cuti) It will be seen that these five correspond to the first second tenth thirteenth and fourteenth occasion on which viññanas occur according to the Visuddhi Magga (chap xiv see Warren's Table of Contents J P T S 1891 93, p 130) It is possible that the absence of explanatory matter in our Cy is due to the existence of a full treatment by Buddhaghosa in the former earlier work

[485 496] *These thirteen states are described as in the foregoing section (1), except that the questions and answers on 'feeling' and 'disinterestedness,' as given in §§ 152 154, must be substituted for those on 'feeling,' 'joy,' and the 'faculty of happiness' given in §§ 471, 477, and 481. Ease is omitted.*

[Summary]

[496a] *Terms identical with those in § 482a*

\* \* \* \* \*

[497] *The skandha of syntheses is identical with the content stated in § 483, but with the omission of 'joy'*

\* \* \* \* \*

[(d) The Eight Main Types of Results (*attha mahā vipākā*)]

[498] Which are the states that are indeterminate?

When, as the result of good karma having been wrought having been stored up in connexion with the sensuous universe, an element of representative cognition has arisen

(i) accompanied by happiness and associated with knowledge

(ii) accompanied by happiness associated with knowledge, and prompted by a conscious motive

(iii) accompanied by happiness and disconnected with knowledge

(iv) accompanied by happiness disconnected with knowledge, and prompted by a conscious motive

(v) accompanied by disinterestedness and associated with knowledge

(vi) accompanied by disinterestedness, associated with knowledge and prompted by a conscious motive

(vii) accompanied by disinterestedness and disconnected with knowledge

(viii) accompanied by disinterestedness, disconnected



with knowledge, and prompted by a conscious motive, and having as its object a sight, a sound, a smell, a taste, something tangible, or what not, then there is contact<sup>1</sup>

balance These, or whatever other incorporeal causally induced states there are on that occasion—these are states that are indeterminate

[498a] That absence of lust which is the root of indeterminateness      that absence of hate which is the root of indeterminateness      that absence of dulness which is the root of indeterminateness      these are states that are indeterminate<sup>2</sup>

## [2 In the universe of Form ]

[499] Which are the states that are indeterminate?

When, that he may attain to the heavens of Form he cultivates the way thereto and aloof from sensuous appetites, etc<sup>3</sup> enters into and abides in the First Jhana then there is contact etc<sup>4</sup> Now, these are states that are good But when as the result of just this

<sup>1</sup> It is difficult in the present stage of knowledge respecting the Buddhist (academic) theory of the Indeterminate and of Vipako to supply any safe reference for the elided states here supposed to be rehearsed. The following section (see note) seems to indicate that at least *three* more states than those enumerated in the kinds of indeterminates just discussed are to be included namely the absence of lust, of hate and of dulness. But the Cy. is not at all lucid (pp 265, 266) and breaks away into a long rambling discussion on casuistical views respecting vipako

<sup>2</sup> This highly elliptical paragraph in which I have supplied the third 'root, inadvertently omitted in the text but required by the context (see above, §§ 32-34, K Asl 267, 268), is presumably intended to show wherein the niddesa or descriptive exposition of certain of the constituent states of each of the Eight Types of Result differ from those given in each of the corresponding Eight Types of Good Th.

<sup>3</sup> See § 160

continue as in § 160

1 good karma having been wrought, having been stored up in connexion with the universe of Form, he, aloof from sensuous appetites, etc., enters into and abides in the First Jhāna then there is contact, etc. And these are states that are indeterminate

[500] Repeat, substituting the formulæ of the remaining Jhanas on the Fourfold System, and of all the Jhānas on the Fivefold System

### [3 In the universe of the Formless]

[501] Which are the states that are indeterminate?

When, that he may attain to the heavens of the Formless, he cultivates the way thereto, and so, by passing wholly beyond all consciousness of form by the dying out of the consciousness of sensory reaction, by turning the attention from any consciousness of the manifold, he enters into and abides in that frame of mind which is accompanied by the consciousness of a sphere of unbounded space—even the Fourth Jhāna, to gain which all sense of ease must have been put away, etc. [*continue as in § 265*]—then the contact the balance that arises, these are states that are good<sup>1</sup>

But when, as the result of just this good karma having been wrought, having been stored up in connexion with the universe of the Formless, he, by passing wholly beyond all consciousness of form, by the dying out of the consciousness of sensory reaction by turning the attention from any consciousness of the manifold, enters into and abides in that rapt meditation which is accompanied by the consciousness of a sphere of unbounded space—even the Fourth Jhāna, to gain which all sense of ease must have been put away, etc. [*continue as above*] then the

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<sup>1</sup> In the printed text the pe here should be omitted, as is done in §§ 503 504 Omit likewise in § 502

contact<sup>1</sup> . the balance that arises, these are states that are indeterminate

[502 504] *Here follow in succession the other three 'Jhanas connected with Formless Existence' (§§ 266 268), namely, 'the Sphere of Infinite Intellection,' 'the Sphere of Nothingness,' and 'the Sphere where there is neither Perception nor Non perception,' each having the Fourth Jhana as its 'result, as in the formula stated in § 501*

[4 In the pursuit of the Higher Ideal (lokuttara vipakko)

## I THE FIRST PATH

### The Twenty Great Methods

#### 1 Rapt Meditation

##### (1) The Four Modes of Progress in Purification ]

[505] Which are the states that are indeterminate?

When he cultivates the Jhana of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth, and when, that he may attain to the First Stage, he has put away views and opinions, and so, aloof from sensuous appetites, aloof from evil ideas he enters into and abides in the First Jhana

[continue as in § 277] progress thereto being difficult and intuition sluggish—then there is contact balance Now these are states that are good

But when, as the result of just this good Jhana having been wrought, having been cultivated<sup>2</sup> in pursuit of the

<sup>1</sup> On the difficulty of determining which constituent dhammas are to be here understood, see § 498, n

<sup>2</sup> The word 'karma' and its *proprium*, 'storing up' (upacittattam), are now superseded respectively by lokuttaram jhanam and cultivation or practice (bhavittattam) (Asl 281)

Higher Ideal, he, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana progress whereto is painful, intuition wherein is sluggish, and which is Empty—then there is contact the faculty of knowledge made perfect<sup>1</sup> balance And these are states that are indeterminate

[506] Which are the states that are indeterminate?

When he cultivates the Jhana of the Higher Ideal (the rapt meditation) whereby there is a going forth and onward, making for the undoing of rebirth, and when, that he may attain to the First Stage, he has put away views and opinions, and so, aloof from sensuous appetites, aloof from evil ideas, he enters into and abides in the First Jhana [continues as in § 277] progress thereto being difficult and intuition sluggish—then there is contact balance Now these are states that are good

But when, as the result of just this good Jhana having been wrought, having been cultivated in pursuit of the Higher Ideal, he, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana progress whereto is painful, intuition wherein is sluggish, and which is Signless<sup>2</sup>

[or] [507] (repeating all the foregoing) which is Aimless<sup>3</sup>—then there is contact the faculty of knowledge made perfect balance And these are states that are indeterminate

[508] Which are the states that are indeterminate?

<sup>1</sup> Cf. above, § 362. No comment is given on the development of this faculty, in the case of indeterminate states, before the First Path is left behind. But the reason is presumably that, in the quest of the Ideal, the result implies the attainment of a higher path or at least of the 'fruition' of the First Path. The faculty is not expressly stated in the corresponding passages of §§ 704, 709, either in the printed text or in K., but there can, by the context be no doubt that it is to be taken as read.

<sup>2</sup> See above, p. 91, n. 2

<sup>3</sup> *Iti*

When he cultivates the Jhāna of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth, and when, that he may attain to the First Stage he has put away views and opinions and so, suppressing the working of conception and of thought discursive, enters into and abides in the Second Jhāna

[or] in the Third Jhāna

[or] in the Fourth Jhāna

[or] [continue in the same way for fivefold Jhāna]

progress whereto is painful and intuition sluggish, then this constitutes good (karma) <sup>1</sup>

But when, as the result [of this or that Jhāna the corresponding Jhāna is attained] progress whereto is painful intuition wherein is sluggish,

and which is Empty

Signless,

[or] Aimless,

then the contact the balance that arises—these are states that are indeterminate

[509] Repeat the two foregoing sections, substituting in order the three remaining Modes of Progress 'progress whereto is painful, but intuition quick, 'progress whereto is easy, but intuition sluggish, and 'progress whereto is easy, and intuition quick' (§§ 176 180)

[(u) The Notion of Emptiness applied to Purification (suddhika sunnatam) ]

[510] Which are the states that are indeterminate?

When he cultivates the Jhāna of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward making for the undoing of rebirth and when, that he may

<sup>1</sup> The compilers would appear, here and in certain subsequent answers, to have made an attempt at condensation otherwise than by the usual pe This is, I believe, a very rare instance

attain to the First Stage, he has put away views and opinions, and so, aloof from sensuous appetites, aloof from evil ideas, he enters into and abides in the First Jhana . . . which is EMPTINESS—then there is contact . . . balance . . . Now these . . . are states that are good

But when, as the result of just this good Jhana having been wrought, having been cultivated in pursuit of the Higher Ideal, he, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana which is EMPTINESS

[or] [511] which is SIGNLESS

[or] [512] which is AIMLESS—then there is contact . . . balance . . . And these . . . are states that are indeterminate

[513] Repeat in the case of each of the remaining Jhanas on the Fourfold System, and of all the Jhanas on the Fivefold System

{(iii) The Four Modes of Progress taken in connexion with the Notion of Emptiness (*suññata<sup>1</sup> patipadā*)

### *The First Mode* ]

[514] Which are the states that are indeterminate?

When he cultivates the Jhana of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth, and when, that he may attain to the First Stage, he has put away views and opinions, and so, aloof from sensuous appetites, aloof from evil ideas, he enters into and abides in the First Jhana progress whereto is painful and intuition sluggish,

and which is EMPTINESS,

then there is contact . . . balance . . . Now these . . . are states that are good

But when, as the result of just this good Jhana having been wrought, having been cultivated in pursuit of the Higher Ideal, he, aloof from sensuous appetites,

<sup>1</sup> *Sic lege*

aloof from evil ideas, enters into and abides in the First Jhana

progress whereto is painful and intuition sluggish,

and which is **EMPTY**

[or] [515] which is **SIGNLESS**

[or] [516] which is **AIMLESS**,

then there is contact balance And these are states that are indeterminate

[517] *Repeat in the case of each of the remaining Jhanas on the Fourfold System and of all the Jhanas on the Fivefold System*

[The Second Third and Fourth Modes]

[518] Which are the states that are indeterminate?

When he cultivates the Jhana of the Higher Ideal (the rapt meditation) whereby there is a going forth and onward making for the undoing of rebirth and when, that he may attain to the First Stage he has put away views and opinions and so aloof from sensuous appetites aloof from evil ideas he enters into and abides in the First Jhana

—progress whereto is painful but intuition quick

and which is **EMPTY**

—progress whereto is easy but intuition sluggish

and which is **EMPTY**

—progress whereto is easy and intuition quick

and which is **EMPTY**

[Repeat substituting each of the remaining Jhanas in the case of each of the three Modes]

then these constitute good (karma)

But when as the result [of this or that Jhana in any of the three Modes] he enters into and abides in any of the Jhanas taken in order which is in any of the three Modes

and which is **EMPTY**

[or] which is **SIGNLESS**

[or] which is **AIMLESS**

then there is contact            balance    And these            are  
states that are indeterminate

[ (iv) The Notion of Aimlessness applied to Purification  
(suddhika appanīhitam) ]

[519] Which are the states that are indeterminate?

When he cultivates the Jhāna of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth, and when, that he may attain to the First Stage, he has put away views and opinions, and so, aloof from sensuous appetites, aloof from evil ideas, he enters into and abides in the First Jhāna

which is AIMLESS,

then there is contact            balance    Now these            are  
states that are good

But when, as the result of just this good Jhāna having been wrought, having been cultivated in pursuit of the Higher Ideal, he, aloof from sensuous appetites aloof from evil ideas, enters into and abides in the First Jhāna

which is AIMLESS

[or] [520] which is SICKLESS

[or] [521] which is EMPTY,

then there is contact            balance    And these            are  
states that are indeterminate

[522] *Repeat in the case of each of the remaining Jhānas on the Fourfold System, and of all the Jhānas on the Fivefold System*

[ (v) The Four Modes of Progress taken in connexion with the Notion of Aimlessness (appanīhitapātipadā) ]

[523] Which are the states that are indeterminate?

When he cultivates the Jhāna of the Higher Ideal (the rapt meditation) whereby there is a going forth and onward, making for the undoing of rebirth, and when, that he may attain to the First Stage, he has put away views and



opinions, and so aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhāna progress whereto is difficult and intuition sluggish,

and which is AIMLESS,

then there is contact balance Now these are states that are good

But when, as the result of just this good Jhāna having been wrought, having been cultivated in pursuit of the Higher Ideal, he aloof from sensuous appetites, aloof from evil ideas enters into and abides in the first Jhāna progress whereto is difficult and intuition sluggish,

and which is AIMLESS

[or] [524] which is SIGNLESS

[or] [525] which is EMPTY,

then there is contact balance And these are states that are indeterminate

[526] Which are the states that are indeterminate?

When he cultivates the Jhāna of the Higher Ideal (the rapt meditation) whereby there is a going forth and onward making for the undoing of rebirth, and when, that he may attain to the First Stage, he has put away views and opinions, and so suppressing the working of conception and of thought discursive<sup>1</sup> he enters into and abides in the Second Jhāna, or into [any of the remaining Jhānas both on the Fourfold and the Fivefold System]

progress whereto is difficult and intuition sluggish,

and which is AIMLESS,

then this constitutes good (karma)

But when as the result [of this or that Jhāna the corresponding Jhāna is attained] progress whereto is difficult and intuition sluggish,

and which is AIMLESS,

[or] which is SIGNLESS,<sup>2</sup>

<sup>1</sup> For viviccaṃ kamehi read vitakkavicīraṇam vupasama

<sup>2</sup> For appanāhitaṃ ti vipako repeated read animittaṃ ti vipako

[or] which is EMPTI,<sup>1</sup>

then there is contact      balance      And these      are  
states that are indeterminate

[527] *The Second, Third and Fourth Modes are now  
substituted in turn, as was done in § 518*

[The Remaining Nineteen Great Methods]

[528] Which are the states that are indeterminate?

*Here follow nineteen concepts, each of which can be substituted for 'the Jhana of the Higher Ideal' in the preceding exercises (§§ 505-528), the exercise to which they are actually applied in this paragraph being the 'Modes of Progress in Purification' given in §§ 505-509. These nineteen concepts are enumerated in § 358*

[(vi) The Modes of Progress in Purification taken in connexion with the Dominant Influence of Desire (canda adhipateyya-suddhikapatipada)]

[529] Which are the states that are indeterminate?

When he cultivates the Jhana of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth, and when, that he may attain to the First Stage, he has put away views and opinions, and so, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana progress whereto is difficult and intuition sluggish, and the dominant influence in which is Desire—then there is contact      balance      Now these      are states that are good

But when, as the result of just this good Jhana having been wrought, having been cultivated in pursuit of the Higher Ideal, he aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana progress whereto is difficult and intuition sluggish,

<sup>1</sup> Sunnatam has been inadvertently omitted from the text  
\* Omitted in h.

—which is **EMPTY** . . .

. [or] [530] which is **SIGNLESS**<sup>1</sup> . . .

. . . [or] [531] which is **AIMLESS**,

and the dominant influence in which is Desire—then there is contact . . . balance. And these . . . are states that are indeterminate.

[532] *Repeat in the case of each of the remaining Jhānas on both systems.*

[533] *Repeat in the case of each of the three remaining 'Modes of Progress' applied to each Jhāna.*

{(vii) The Notion of Emptiness applied to Purification, and taken in connexion with Desire as the Dominant Influence (chanda-dhī-pāteyyam suddhika-suññatam) }'

[534] Which are the states that are indeterminate?

When he cultivates the Jhāna of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth, and when, that he may attain to the First Stage, he has put away views and opinions, and so, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhāna . . . which is **EMPTY**, and the dominant influence in which is Desire—then there is contact . . . balance. Now these . . . are states that are good.

But when, as the result of just this good Jhāna having been wrought, having been cultivated in pursuit of the Higher Ideal, he, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhāna . . .

which is **EMPTY** . . .

. . . [or] [535] which is **SIGNLESS** . . .

. . . [or] [536] which is **AIMLESS**,

and the dominant influence in which is Desire—then there is contact . . . balance. And these . . . are states that are indeterminate.

<sup>1</sup> Read in the printed text *animittam* for *appanī-mittam*.

<sup>2</sup> Omitted in K.

[537] *Repeat in the case of each of the remaining Jhanas on both systems*

(viii)<sup>1</sup>

[538] Which are the states that are indeterminate?

When he cultivates the Jhana of the Higher Ideal (the rapt meditation), whereby there is a going forth and onward, making for the undoing of rebirth, and when, that he may attain to the First Stage, he has put away views and opinions, and so, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana progress whereto is difficult and intuition sluggish, which is *EMPTINESS*, and the dominant influence in which is Desire—then there is contact . . . balance Now these . . . are states that are good

But when, as the result of just this good Jhana having been wrought, having been cultivated in pursuit of the Higher Ideal, he, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana progress whereto is difficult and intuition sluggish,

—which is *EMPTINESS*

[or] [539] which is *SIGNLESS*<sup>2</sup> .

[or] [540] which is *AIMLESS*,<sup>3</sup>

and the dominant influence in which is Desire—then there is contact . . . balance. And these . . . are states that are indeterminate

[541] *Repeat in the case of each remaining Jhana as passim*

[542] *Repeat in the case of each of the three remaining 'Modes of Progress' applied to each Jhāna*

<sup>1</sup> No title is appended to this group, but it will be seen that it is a repetition of group vi (p 145), with this additional feature that the Jhana which constitutes the karma is *EMPTINESS*

<sup>2</sup> Read *animittam* for *suññatam*

<sup>3</sup> Omit *lokuttaro* before *phasso*

(ix)

[543 546] *This group is identical with group vii [§§ 534 537], except that the concept AIMLESS takes the place of the concept EMPTY, and conversely*

(x)

[547 - 551] *This group is identical with group viii [§§ 538 542], except that the concept AIMLESS takes the place of the concept EMPTY, and conversely*

[The Remaining Nineteen Great Methods <sup>1</sup>]

[552] Which are the states that are indeterminate?

When he cultivates the Path of the Higher Ideal, the Advance in Mindfulness toward the Higher Ideal, the System of Right Efforts toward the Higher Ideal, etc [*continue as in § 358, down to* 'Thought relating to the Higher Ideal'], whereby there is a going forth and onward, making for the undoing of rebirth, and when, that he may attain to the First Stage, he has put away views and opinions, and so, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana progress whereto is difficult and intuition sluggish, and the dominant influence in which is Desire—then there is contact balance Now these are states that are good

But when, as the result of just this good Jhana having been wrought, having been cultivated in pursuit of the Higher Ideal, he, aloof from sensuous appetites, aloof from evil ideas, enters into and abides in the First Jhana progress whereto is difficult and intuition sluggish, which is

EMPTY,

or SIONLESS,

or AIMLESS,

and the dominant influence in which is

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<sup>1</sup> Cf. above, p 145

But when as the result of just this good Jhana having been wrought having been cultivated in pursuit of the Higher Ideal he aloof from sensuous appetites aloof from evil ideas enters into and abides in the First Jhana progress whereto is difficult and intuition sluggish and which is EMPTV, then there is contact the faculty of one whose knowledge is made perfect balance And these are states that are indeterminate

[554] *Question and answer on contact as above passim*

[555] What on that occasion is the faculty of one whose knowledge is made perfect (*annatavindriyam*)?<sup>1</sup>

The perfected knowledge the science the understanding of the doctrines of those whose knowledge is made perfect their searching research searching the Truth discernment discrimination differentiation erudition proficiency subtlety criticism reflection analysis breadth sagacity leading insight intelligence incitement wisdom as faculty and as power wisdom as a sword as a height as light as glory as splendour as a precious stone the absence of dulness searching the Truth right views that searching the truth which is a factor in the Great Awakening a Path component contained in the Path—this is on

<sup>1</sup> I am not up to the present aware whether this term occurs anywhere else in the Three Pitakas By Buddha ghosa (Asl 291) it is defined as the distinctive faculty of the *annatavi* (lit the holder of things known) of him who in the philosophy of the Four Truths has completed what was to be done And the doctrines mentioned in the answer are defined as the associated or constituent doctrines within which the subject has attained proficiency or which he has mastered inwardly (*sampayutta dhammanam thitanaṃ dhammanam abhhan tare*)

Possibly however *dhammanam* refers to those intellectual states as mastered and controlled by the *annatavin* which are comprised in the answer

that occasion the faculty of one whose knowledge is made perfect

+

Or<sup>1</sup> whatever other incorporeal, causally induced states there are on that occasion, these are states that are indeterminate

[Here ends] result in connexion with the Higher Ideal

[B—Bad karma \*

(a) *The Five Modes of Sense Cognition* ]

[556] Which are the states that are indeterminate?

When, as the result of bad karma having been wrought having been stored up, visual cognition has arisen, accompanied by disinterestedness and having as its object a sight      auditory cognition has arisen, accompanied by disinterestedness and having as its object a sound      olfactory cognition has arisen, accompanied by disinterestedness and having as its object a smell      gustatory cognition has arisen, accompanied by disinterestedness and having as its object a taste      cognition of body has arisen accompanied by distress and having as its object something tangible, then there is

<sup>1</sup> *Akkhepo hoti*      *pe*      as included in the printed text is omitted in K. It is however, not incorrect, since a description of constituent states, beginning with 'contact' and ending with 'balance,' similar to that given in §§ 278-337, and only differing by the substitution of 'the faculty of one whose knowledge is made perfect' for 'the faculty of believing that I shall come to know the Unknown,' is here supposed to be fully rehearsed. As it stands however, it is a little misleading.

\* With section B, and its three subdivisions *a to c*, compare the co-ordinate results of good karma described above §§ 481-468 and 484-497. Under B happy results are out of the question, the determining antecedents having been evil.

Or whatever other incorporeal, causally induced states there are on that occasion, these are states that are indeterminate

[Summary]

[560a] Now at that time

the skandhas are four,  
the spheres are two,  
the elements are two,  
the nutriments are three  
the faculties are three,  
contact,  
etc

[Continue as in § 58]

the faculty of ideation counts as a single factor,  
the element of the cognition of body<sup>1</sup> counts as  
a single factor  
the sphere of [mental] states counts as a single  
factor,  
etc

[Continue as in §§ 58 61]

\* \* \* \* \*

[561] What on that occasion is the skandha of syntheses?

Contact,	discursive thought,
thinking,	self collectedness,
conception,	the faculty of vitality

Or whatever other incorporeal, causally induced states there are on that occasion, exclusive of the skandhas of feeling, perception and intellect—these are the skandha of syntheses

\* \* \* \* \*

[Continue as in § 63, etc.]

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<sup>1</sup> For mano-viññānadhātu in the printed text read kya-viññānadhātu



contact,	thinking
feeling	thought,
perception,	distress,
self collectedness ,	
the faculties of	
ideation,	
distress	
vitality <sup>1</sup>	

Now these, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are indeterminate

[557] *Question and answer on 'contact as above passim*

[558] What on that occasion is feeling?

The bodily pain, the bodily distress which, on that occasion, is born of contact with the appropriate element of cognition of body the painful distressful sensation which is born of contact with the body, the painful, distressful feeling which is born of contact with the body—this is the feeling that there then is

[559] What on that occasion is distress?

The bodily pain, the bodily distress which on that occasion, is the painful, distressful sensation born of contact with the body the painful distressful feeling born of contact with the body—this is the distress that there then is

[560] What on that occasion is the faculty of distress?

*Answer as in § 559*

4

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<sup>1</sup> Judging by the corresponding answer respecting good karma in § 143, the pe here appended in the printed text is erroneous. h omits it

This list and the following sections (557-560) apply to the last named mode of sense cognition namely, that of body. In the case of the other modes 'disinterestedness' instead of 'distress' would occasion to certain questions different answers

Or whatever other incorporeal, causally induced states there are on that occasion, these are states that are indeterminate

[Summary ]

[560a] Now at that time

the skandhas are four,  
the spheres are two  
the elements are two,  
the nutriments are three,  
the faculties are three,  
contact,  
etc

[Continue as in § 58 ]

the faculty of ideation counts as a single factor,  
the element of the cognition of body<sup>1</sup> counts as  
a single factor  
the sphere of [mental] states counts as a single  
factor,  
etc

[Continue as in §§ 58 61 ]

\* \* \* \* \*

[561] What on that occasion is the skandha of syntheses?

Contact,	discursive thought,
thinking	self collectedness,
conception	the faculty of vitality

Or whatever other incorporeal, causally induced states there are on that occasion, exclusive of the skandhas of feeling, perception and intellect—these are the skandha of syntheses

\* \* \* \* \*

[Continue as in § 63, etc ]

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<sup>1</sup> For mano viññanadhātu in the printed text read kava viññanadhātu

[(b) *The Element of Ideation*]

[562] Which are the states that are indeterminate?

When, as the result of bad karma having been wrought, having been stored up, an element of ideation has arisen, accompanied by disinterestedness, and having as its object a sight, a sound, a smell, a taste, something tangible or what not, then there is

contact,	thought,
feeling,	conception,
perception,	discursive thought,
thinking,	disinterestedness,
	self collectedness,
the faculties of	
ideation,	
disinterestedness,	
vitality	

Now these, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are indeterminate

\*

## [Summary]

[562a] *This, including the description of the appropriate skandha of syntheses [563] is identical with the corresponding Summary, §§ 467a, 468*

[(c) *The Element of Representative Intellection*]

[564] Which are the states that are indeterminate?

When, as the result of bad karma having been wrought, having been stored up, an element of representative intellection has arisen, accompanied by disinterestedness, and having as its object a sight, etc.,<sup>1</sup> or what not, then there is

contact,	thought,
feeling,	conception,

---

<sup>1</sup> Cf § 562

perception,	discursive thought,
thinking	self collectedness,
the faculties of	
ideation,	
disinterestedness,	
vitality	

Now these, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are indeterminate

\* \* \* \* \*

[*Continue as in §§ 48o-496*]

[Summary]

[564a, 565] *This, including the description of the appropriate skandha of syntheses, is identical with §§ 496a-497*

[Here end] the Indeterminates which are the result of Bid [karma]

## [CHAPTER II

### Action thoughts <sup>1</sup>

#### A. In connexion with the Sensuous Universe

##### (a) *On occasion of Ideation (kamavacara kiriya)* ]

[566] Which are the states that are indeterminate?

When an element of ideation of the kind termed *kiriya*

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<sup>1</sup> I have borrowed for a title the term *kiriya cittam* from Asl 293. The later form is *kriya cittam* (see Abh S p 2 *et seq.*, Bastian's 'Buddhistische Psychologie Anhang'). *kiriya* is discussed in my Introduction. The Cy has the following on the term '*kiriya* here means simply *doing* (*karana mattam*). In all *kiriya* thoughts those in which the stage of *javanam* is attained are like wind blown blossoms but those in which that stage is not attained are like blossoms where the tree has been felled barren of fruit. But when this or that is kept going in the performance of function then there is '*doing*' pure and simple. Hence the term *kiriya* is used. Now, *javanam*, according to Buddhaghosa (Sum I 195), is the effective outcome of an act of cognition the stage when the mind or character of the percipient subject is modified (ethically) in one way or another. But in the species of indeterminate thoughts termed *kiriya* there can be no practical outcome for good or bad no karma can be set free. Hence the simile of the sterile blossoms. The Abh S gives also three species of non causative *kriya* thoughts as connected with the sensuous universe—reflection on sense impressions reflection on ideas and the genesis of mirth (*hasituppada cittam*). These correspond fairly well to the three given in the Dh S if the two modes of representative intellection be taken in inverted order.

has arisen,<sup>1</sup> which is neither good nor bad nor the result of karma, which is accompanied by disinterestedness, and which has as its object a sight a sound, a smell, a taste something tangible, or what not, then there is

contact,	thought,
feeling	conception,
perception,	discursive thought
thinking,	disinterestedness,

self collectedness ,"

the faculties of

ideation,

disinterestedness,

vitality

*Now these, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are indeterminate*

\*       \*       \*       \*       \*

### [Summary]

[566a] Now, at that time

the skandhas are four,

<sup>1</sup> According to the Cy, the ideation which is *kiriya* differs from the ideation which is *result* only in the mode of its arising (*upattitthanam*). The latter arises immediately after the act of sense cognition. The former arises while sensation is actually proceeding, while the organism is being turned towards the object (Asl 291). Again (*ibid*) that the thought is 'neither good nor bad' means the absence of that cause of good or of bad which is termed the root of the one or of the other. It means the absence of those conditions of good or of bad which are termed considering things by way of their causes (*yoniso-manna-sikara*), or not so considering them. 'Nor the result of karma' means the absence of the generative cause (*jana-kahetu*) known as good or bad (as the case may be) Asl 293. The marginal reading in the last sentence is obviously right.

<sup>2</sup> With its minimum connotation, *i.e.*, as in § 438 and elsewhere (Asl 293).

the spheres are two,  
 the elements are two,  
 the nutriments are three,  
 the faculties are three,  
 contact,  
 etc

\* \* \* \* \*

[567] *The skandha of syntheses (as well as the remainder of the foregoing summary) is identical with the corresponding passages in Chapter I, viz, §§ 467a, 468*

(b) *On occasion of Representative Intellection*

1

[568] Which are the states that are indeterminate?

When an element of representative intellection of the kind termed *īriya* has arisen which is neither good nor bad nor the result of karma which is accompanied by happiness,<sup>1</sup>

<sup>1</sup> The Cy (p 291) pronounces this species of thought not common to men, but peculiar to the arahat. 'It is obtained in the six doors,' i. g., when an arahat sees a spot (thanam) favourable to one of those prescribed spiritual wrestlings termed padhanani [*sic le je* cf below, § 1366, (v)], 'by this thought he is gladdened' When he comes to a market place 'hears the uproar of the bargaining, and thinks 'I have done with all this thirst for gain, by this thought he is gladdened' When he has made an offering of fragrant odours or flowers at the shrine, by this thought he is gladdened' When he is tasting the food he has received as ordained, and thinks, "Verily I have carried out the doctrine incumbent upon me, by this thought he is gladdened' When he is carrying out minor rules concerning the body, and thinks, 'I have fulfilled the rules concerning the door of the body,' by this thought he is gladdened' Such is this kind of intellection when obtained in connexion with the "fivefold door" In connexion with the door of *ideation*, it arises with reference to the

and which has as its object a sight, a sound, a smell, a taste, something tangible, or what not, then there is

contact,	conception,
feeling,	discursive thought,
perception,	joy,
thinking,	ease,
thought,	self collectedness,
the faculties of	
energy,	ideation,
concentration,	happiness,
vitality	

Now these, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are indeterminate

[569] *Question and answer on 'contact' as above passim*

[570] What on that occasion is self collectedness?

The stability, solidity, absorbed steadfastness of thought which on that occasion is the absence of distraction, balance, *imperturbed mental procedure*, quiet, the faculty and the power of concentration<sup>1</sup>—this is the self collectedness that there then is

\* \* \* \* \*

[571] What on that occasion is the faculty of energy  
[572] of concentration?

*Answers as in § 18 and § 570 respectively*

\* \* \* \* \*

past and the future' As for instance, when the Buddha smiled at the recollection of occurrences in certain of his former births, or, again, when he foresaw this and that

<sup>1</sup> It might have been expected that this 'power' as well as that of 'energy' would have found a place in the enumeration of the constituent states. *The Cy* (p. 295) explains that 'concentration' and 'energy' are not present in full strength. It follows that no 'powers' are included in the summary



## [Summary]

[572a] Now at that time  
 the skandhas are four,  
 the spheres are two,  
 the elements are two,  
 the nutriments are three,  
 the faculties are five,  
 contact,  
 etc

[Continue as in § 482a ]

[573] What on that occasion is the skandha of syntheses?

Contact,  
 thinking,  
 conception,  
 discursive thought,  
 joy,  
 self collectedness,  
 the faculties of  
 energy,  
 concentration,  
 vitality

Or whatever other incorporeal, causally induced states there are on that occasion, exclusive of the skandhas of feeling, perception, and intellect—these are the skandha of syntheses

[574] Which are the states that are indeterminate?

When an element of representative intellection of the kind termed *āśaya* has arisen, which is neither good, nor bad, nor the result of karma, which is accompanied by dis-

interestedness,<sup>1</sup> and which has as its object a sight, a sound, a smell, a taste, something tangible, or what not, then there is

contact,	thought,
feeling,	conception,
perception,	discursive thought,
thinking,	disinterestedness,
self collectedness ,	
the faculties of	
energy,	ideation,
concentration,	disinterestedness,
vitality	

Now these, or whatever other incorporeal, causally induced states there are on that occasion—these are states that are indeterminate

### [Summary]

[574a] *Identical with 572a*

[575] *The skandha of syntheses is identical with that in § 573 but 'joy' must be omitted*

\*

### 3

[576] Which are the states that are indeterminate?

When an element of representative intellection of the

<sup>1</sup> This kind of thought unlike the last is says the Cy (295) common to all intelligent (*sacittaka*) beings in fact there is none such who does not experience it (The marginal reading is here evidently the more correct) If it arise in connexion with the 'five doors,' it is an act of establishing if in connexion with the door of ideation, it is an act of reflection By it the six specific channels of cognition lay hold of their several objects

kind termed *kiriya* has arisen that is neither good, nor bad nor the result of karma—(I)<sup>1</sup> which is accompanied by happiness and associated with knowledge (II) which is accompanied by happiness, associated with knowledge, and prompted by a conscious motive . (III) which is accompanied by happiness and disconnected with knowledge (IV) which is accompanied by happiness disconnected with knowledge and prompted by a conscious motive (V) which is accompanied by disinterestedness and associated with knowledge . (VI) which is accompanied by disinterestedness, associated with knowledge and prompted by a conscious motive (VII) which is accompanied by disinterestedness and disconnected with knowledge (VIII) which is accompanied by disinterestedness, disconnected with knowledge and prompted by a conscious motive—and which has as its object a sight, a sound, a smell, a taste, something tangible or what not—then there is contact balance Now these are states that are indeterminate

\* \* \* \* \*

[576a] That absence of lust which is the root of the indeterminate

that absence of hate which is the root of the indeterminate

that absence of dulness which is the root of the indeterminate

these are states that are indeterminate<sup>2</sup>

\* \* \* \* \*

[B In connexion with the Universe of Form (*rūpa vacara kiriya*) ]

<sup>1</sup> The Latin numerals refer to the Eight Main Types of Thought set forth in the first 159 sections of this work In this connexion, however, they are no longer effective as 'good' : e, as producing good karma

<sup>2</sup> See above, § 498a

[577] Which are the states that are indeterminate?

When he cultivates rapt meditation in connexion with the universe of Form, and of the kind termed *kiriya* which is neither good, nor bad, nor the result of karma, and which is concerned with easeful living under present conditions<sup>1</sup>—and so, aloof from sensuous appetites, aloof from evil ideas, by earth gazing, enters into and abides in the First Jhāna then there is contact balance Now these are states that are indeterminate

[578] Repeat in the case of each remaining Jhāna on the Fourfold, and of those on the Fivefold System

[C In connexion with the Universe of the Formless (*arupavacara kiriya*) ]

[579] Which are the states that are indeterminate?

When he cultivates rapt meditation in connexion with the universe of the Formless, of the kind termed *kiriya*, which is neither good, nor bad, nor the result of karma, and is concerned with easeful living under present conditions—and when by passing wholly beyond all consciousness of form, by the dying out of the consciousness of sensory reaction, by turning the attention from any consciousness of the manifold, he enters into and abides in that rapt meditation which is accompanied by the consciousness of a sphere of unbounded space—even the Fourth Jhāna, to gain which all sense of ease must have been put away, etc then there is contact balance Now these are states that are indeterminate

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<sup>1</sup> *Dippha dhammasukha nibbāna* In this individual existence (*imasmin attabhāve*), explains the Cy (296 On this term, cf below, p 175, n. 1) In *Sam* I, 121 the paraphrase runs, 'that state of existence one happens to have got' Cf 'Dialogues of the Buddha,' I 50, n The passage there commented upon (D I 37) is the heresy which holds that Jhāna constituted an equivalent for Nirvāna

[580 582] *Here follow, with the same opening formula as in the foregoing answer, the three remaining 'Jhanas connected with Formless Existence' See §§ 266 268*

\* \* \* \* \*

[582a] That absence of lust which is the root of the indeterminate      that absence of hate which is the root of the indeterminate      that absence of dulness which is the root of the indeterminate      these      are states that are indeterminate <sup>1</sup>

\* \* \* \* \*

[Here ends] the DIVISION ON THE GENESIS OF THOUGHTS

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<sup>1</sup> In k a footnote is here appended drawing attention to the apparent discrepancy in the fact that this passage hitherto given under the universe of sense [§§ 498a, 576a] is here associated with the universe of the Formless. This it adds should be accepted after due deliberation

## [BOOK II

Īrōv (r u p a k a n d a m)

### *Introductory ]*

[583] Which are the states that are indeterminate?<sup>1</sup>

The results of good and bad states taking effect in the universe of sense, in that of form, in that of the formless or in [the life] which is Unincluded,<sup>2</sup> and as connected with the skandhas of feeling, perception, syntheses, and intellect,<sup>3</sup> as well as those states known as *luṇya* which are neither good, nor bad, nor the result of karma, all form, moreover,

---

<sup>1</sup> The subject of the Ethically Indeterminate has not been exhausted by the inquiry into *Vipako* and *Kiriya*. It includes two other species. Form (or External Phenomena) and Nirvana (Uncompounded Element) (Asl 296). Hence it is that the following inquiry into 'Form' as objective and subjective phenomenon is led up to by a question connecting it with the foregoing inquiry into the genesis of 'thought,' which is presented from the point of view of a *rupino dhammā* or formless (incorporeal) states of consciousness.

<sup>2</sup> *Apariṇāpana*. This term which is often employed in Book III, and which is intended to convey a sense of the 'apartness' of the pursuit of the Highest from all lower aims, is dealt with below (§ 992).

<sup>3</sup> I follow, here as often elsewhere the punctuation of K. In this identical answer later on, however, K. is self inconsistent, placing a colon before, and a comma after, the enumeration of the skandhas. See § 983. One or the other is probably an inadvertency.

and [finally] Uncompounded Element<sup>1</sup>—these are states that are indeterminate

[584] In this connexion what is 'all form' (sabbam rupam)?

The four great phenomena<sup>2</sup> and that form which is derived from the four great phenomena—this is what is called 'all form'<sup>3</sup>

[584 594] *Here follows the Matilā, or table of contents of the following analysis of Form, considered under quantitative categories—the usual Buddhist method. That is to say, Form is considered, first, under a number of single, uncorrelated qualities, then under dichotomized qualities, then under*

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<sup>1</sup> Asankhata ca dhatu. This term, which both Buddhaghosa and the original Atthakathā (see § 1,376 in printed text of Dh S) identify with Nirvana, occurs often in this connexion with its opposite all form (i p 168 n 3) in Book III. I do not know whether this so to speak, cosmological conception of the Ethical Ideal occurs in the older books of the Pitakas, or whether, indeed, the commentators have not laid upon the physical term more than it was intended to bear—a connotation that derives perhaps from the 'scholastic' ages of Buddhism. For example, in §§ 1016 1018 of the present work to identify uncompounded element with Nirvana just after it has been opposed to the 'topmost fruit of arahatship, would apparently land the compilers in a grave inconsistency. I have yet to meet with a passage in the first two Pitakas which establishes the identification. In the *Mūlinda paṇḍita*, giving the traditional doctrine of an age half way between Pitakas and Commentaries, we can see the theory of Nirvana as the one *asankhatam* developing. See pp 268 seq. Cf also K V 317 30.

<sup>2</sup> *Mahābhūtaṇi*, that is, the four elements, literally the things that have become, *die grossen Genordenen*, τα ἄρρητο μέγα—a far more scientific term than elements or στοιχεῖα. See further below, §§ 597, 647 et seq.

<sup>3</sup> The various implications of the term *rupam* such as objective phenomena, concrete or compound, the object of the sense of sight material existence without sensuous appetite, etc., are discussed in my Introduction (II.)

*qualities which, taken singly, give inclusion, inclusion under the opposite, or exclusion from both, or which, taken in pairs, afford three combinations. We then get pairs of qualities taken together, affording four combinations. After that comes consideration of Form under more inductive classifications, e g, the four elements and, fifthly, their derivatives, and so on, as given below*



# [CHAPTER I

Exposition of Form under Single Concepts (*ekaka  
niddeso*) ]

[595] All form is that which is  
 not a cause,  
 not the concomitant of a cause  
 disconnected with cause,<sup>1</sup>  
 conditioned,<sup>2</sup>  
 compound,<sup>3</sup>  
 endowed with form <sup>4</sup>  
 mundane,<sup>5</sup>  
 co Intoxicant <sup>6</sup>

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<sup>1</sup> Na hetum eva On the Commentator's analysis of the meanings of cause, see under § 1053 The special connotation here is that 'form' as such is not the ground or 'root, or psychical associate of any moral or immoral result Asl 03 The two following terms are dealt with under §§ 1074 1076

<sup>2</sup> Sappaccayam Cf § 1083

<sup>3</sup> Sankhatam This quality is involved in the preceding quality See § 1085 See also above p 166, n 1

<sup>4</sup> Rupiyyam, or rupam eva The table of contents (§ 584) gives the former, h. has here the latter Either the one or the other has been omitted from the present section of the printed text The Cy gives the latter term —Rupam eva ti rupino dhamma etc Asl 301

<sup>5</sup> Lokiyam, the antithesis of lokuttaram Cf § 1093

<sup>6</sup> Sasavam See § 1096 *et seq*

favourable to  
     the Fetters,<sup>1</sup>  
     the Ties,  
     the Floods,  
     the Bonds,  
     the Hindrances,  
 infected,<sup>2</sup>  
 favourable to grasping,<sup>3</sup>  
 belonging to corruption,<sup>4</sup>  
 indeterminate,  
 void of idea,<sup>5</sup>  
 neither feeling, nor perception, nor synthesis,<sup>6</sup>  
 disconnected with thought,  
 neither moral result, nor productive of moral  
     result,<sup>7</sup>  
 uncorrupted yet belonging to corruption,<sup>8</sup>  
 not that 'where conception works and thought  
     discursive'<sup>9</sup>  
 not that 'wherein is no working of conception  
     but only of thought discursive,'  
 void of 'the working of conception and of  
     thought discursive,

<sup>1</sup> Sannojanīyam, etc. This and the four following terms are severally discussed in connexion with the ethical metaphors of Fetters and the rest. See § 1118 *et seq*

<sup>2</sup> Paramattham. See § 1174 *et seq*

<sup>3</sup> Upādānīyam. See § 990 and § 1213 *et seq*

<sup>4</sup> Saṅkilesikāṃ. See § 993 and § 1229 *et seq*

Anārammanam, the idea or mental object belonging, of course to the arupa dhammo

<sup>5</sup> Acetasikāṃ. See § 1022

See § 989

<sup>6</sup> See § 994

<sup>7</sup> Na savitakka savicāram. This and the two following technical terms mark off 'form' from the mental discipline of Jhāna even though Jhāna may be practised for the sake of passing from a sensuous existence to the universe of Form'. Cf §§ 160, 168 161 and 996 998

not 'accompanied by joy,'  
 not 'accompanied by ease,'  
 not 'accompanied by disinterestedness,'<sup>1</sup>  
 not something capable of being got rid of  
     either by insight or by cultivation,  
 not that the cause of which may be got rid of  
     either by insight or by cultivation,  
 neither tending to, nor away from, the  
     accumulation involving re birth,  
 belonging neither to studentship nor to that  
     which is beyond studentship,  
 limited,<sup>2</sup>  
 related to the universe of sense,  
 not related to the universe of form,<sup>3</sup>  
 nor to that of the formless,  
 included,  
 not of the I included,<sup>4</sup>  
 not something entailing inevitable retri-  
     bution,<sup>5</sup>  
 unavailing for (ethical) guidance,  
 cognizable when apparent<sup>6</sup> by the six modes  
     of cognition,

---

<sup>1</sup> Cf §§ 999 1001 These are all mental states, characterizing the other four skandhas, not the rupak khandho. Similarly the four following doctrinal expressions are only applicable to mental and moral categories. Cf §§ 1007 1118

<sup>2</sup> Parittam. See § 1019

<sup>3</sup> Read na rupavacaram

<sup>4</sup> See p 165, n 2

<sup>5</sup> This and the following term belong to ethical, immaterial categories of thought. See §§ 1028 1030 and 1291 also 1258, 1259, and 277

<sup>6</sup> I.e., remarks the Commentator, when it is present (in consciousness). 'For, strictly speaking, with reference to visual and other sense cognition, they (*read na hi tan*) do not cognize the past and future, that is the function of representative cognition (*manovijñāna*)' (Asl 304)

impermanent,<sup>1</sup>  
 subject to decay

Such is the category of Form considered by way of single attributes °

<sup>1</sup> Aniccaṃ 'inasmuch as, having fallen into this stream of sense cognition it ('form') has become mere flotsam, has become something gone, something that is not' (*ibid*) This shows well the idealist or psychological standpoint of the Buddhist tradition. Form is impermanent for the individual perceptive consciousness.

° The Cy gives as the reason for there being no catechism on each of the foregoing attributes the fact that there is no correlated opposite, as in the next category, from which each term is to be differentiated (Asl 303). This, in view of the procedure in Book I, is scarcely adequate. However, every term is examined in the sequel, as the foregoing notes will have indicated.

## [CHAPTER II

The Category of Form considered by way of dual attributes—positive and negative (*duvidhena rupa sangaho*)

‘ *There is form which is derived* ’<sup>1</sup>

[596] What is that form which is derived?

The sphere<sup>2</sup> of

vision

smell,

hearing,

taste,

body sensibility,<sup>3</sup>

the sphere of

sights,

odours

sounds

tastes,

the faculties of

femininity,

masculinity,

vitality,

<sup>1</sup> This and the following italicised headings are quoted from the table of contents § 585, etc.—*atthi rupam upada* and again, *atthi rupam no upada*. The ablative resembles our idiom ‘*qua* derived’—form as derived. In § 581 and in § 597, etc. the gerund *upadaya* is employed. Depending on, not released from is the paraphrase (*Asi* 300, 305). ‘Grounded in’ were an approximate rendering the literal meaning being ‘taking hold of’.

<sup>2</sup> *Ayatanam*. The word means (see my Introduction) simply field, locus, range, *gebiet*.

<sup>3</sup> Lat body. The Upanishads use ‘skin’. Cf. our modern term ‘skin sensibility,’ in extension of ‘touch,’ ‘tactile sense’. The corresponding objective ‘sphere of the tangible’ is classed among things *undervived*. See § 617.

intimation	
by act,	
by speech,	
the element of space,	
buoyancy,	} of form
plasticity,	
wieldiness,	
integration,	
maintenance,	
decay,	
impermanence,	
solid nutriment	

[597] What is that form which is the sphere of vision (cakkhayatanam)?

The eye <sup>1</sup> that is to say the sentient organ <sup>2</sup> derived from

<sup>1</sup> Cakkhu, which stands for vision, sense of sight and eye. 'Eye,' however, is always in the present work to be understood as the seeing faculty or visual sense, and not as the physical organ or 'eye of flesh' (mamsa caklhu). The Cy gives an account of the eye, of which the following is the substance. First the aggregate organism (sasambhava cakkhu). A ball of flesh fixed in a cavity, bound by the socket bone beneath and by the bone of the eyebrow above, by the angles of the eye at the sides, by the brain within and by the eyelashes without. There are fourteen constituents: the four elements, the six attributes dependent on them, viz, colour, odour, taste, sap of life, form (santhanam) and collocation (sambhavo), vitality, nature body sensibility (kayappasado) and the visual sentient organ. The last four have their source in karma. When the world, seeing an obvious extended white object fancies it perceives the eye, it only perceives the basis (or seat — vatthu) of the eye. And this ball of flesh, bound to the brain by nerve fibres, is white black and red, and contains the solid, the liquid, the lambent and the gaseous. It is white by superfluity of humour, black by superfluity of bile, red by superfluity of blood, rigid by superfluity of the solid, exuding by superfluity of the liquid, inflamed by

<sup>2</sup> See note on p 174

the Great Phenomena, forming part of the nature of the self,<sup>1</sup> invisible and reacting<sup>2</sup>—by which eye, invisible and

superfluity of the lambent, quivering by superfluity of the gaseous. But that sentient organ (*pasado*) which is there bound, inherent, derived from the four great principles—this is the visual sense (*pasadacakkhu*). Placed in the midst and in the front of the black disc of the composite eye, the white disc surrounding it (*note that the iris is either not distinguished or is itself the 'black disc'*) and in the circle of vision, in the region where the forms of adjacent bodies come to appear (*there seems here some omission in the text*), it permeates the seven ocular membranes as sprinkled oil will permeate seven cotton wicks. And so it stands aided by the four elements, sustaining, binding, maturing, moving (*samudāraṇam*)—like an infant prince and his four nurses, feeding, bathing, dressing and fanning him—maintained by nutriment both physical (*utu*) and mental, protected by the (normal) span of life, invested with colour, smell, taste and so forth, in size the measure of a louse's head—stands duly constituting itself the door of the seat of visual cognitions, etc. For as it has been said by the Commander of the Doctrine (*Sariputta*)

The visual sense by which he beholds forms

Is small and delicate, comparable to a louse's head

The elaborate architectonics of this paragraph in the original is a fine effort of the Commentator's style. I am not clear to what the 'etc.' after 'cognitions' alludes. But the expression occurs in the description of each sense. Cf. the description in Hardy, *Man of Buddhism*, p. 419.

<sup>1</sup> *Pasado*. By selecting this term, continues the C<sub>y</sub>, he (the Buddha) rejects the other (physical) eye. So far as I know, the as yet unidentified verses quoted in the previous note are the only early instance of the word *pasado*, meaning literally clearness, brightness, serenity, faith, being used to denote the receptive reacting sense agency. It is not easy to divine exactly how the Buddhists came to use the word in this connexion. It is used co-ordinately for all the other senses, hence the sensuous signification had nothing to do with the specific nature of sight (unless this was

<sup>1</sup> See note <sup>1</sup> on p. 175

<sup>2</sup> See note <sup>2</sup> on p. 175

reacting, one<sup>3</sup> has seen, sees, will, or may see form that is visible and impinging—this that is sight, the sphere of sight, the element of vision, the faculty of vision, this that is ‘a world,’<sup>4</sup> ‘a door,’ ‘an ocean,’ ‘lucent,’ ‘a field,’ ‘a

made the Type of all other sensation) Taken causatively it may conceivably have meant either that which makes clear—a revealer, as it were (*cf* Bothl and Roth—*prasa-dana*), or that which gratifies or satisfies (*Beruhugen*), both meanings emphasizing psychological process, rather than ‘product’ or ‘seat’

<sup>1</sup> *Attabhava pariyapanno* ‘The body and the five skandhas are here termed nature of the self, after the usage of foolish folk who say, “This is myself”’ (*Asl* 308) Thus the usage of *attabhavo* was a concession on the part of the Great Teacher to animistic phraseology

<sup>2</sup> ‘I e, impact and reaction are set up in the eye’ (*ibid*)

<sup>3</sup> Paraphrased by *ayam satto*, any given individual (*ibid*)

<sup>4</sup> This and the following similes will be quotations of metaphors applied to the senses in the *Sutta Pitaka*. *Lg*, that of the ‘empty village’ occurs in *S n* 174—*Sunnō gamo ti kho, bhikkhave, channam ajjhat tikanam* [*? vyatananam*] *adhivacanam*. That of a ‘door,’ which in the age of the Commentaries was the regular term for sense organ, is, I believe, seldom used in the *Sutta Pitaka*, and then only as a poetical figure, not as a technical term. *Cf, eg*, *indriyesuguttadvarō* (*D I*, 63, 250) *Buddhaghosa* simply paraphrases the various metaphors—‘world,’ by reason of wasting and decay, ‘door,’ by reason of customary resort, ‘ocean,’ by reason of its insatiableness, ‘lucent,’ by reason of its purity, ‘field,’ by reason of the springing up (growth) of contact, etc., ‘base,’ by reason of its fixed seat, ‘guide,’ ‘guidance,’ by reason of its leading the nature of the self showing agreements and differences, ‘hither shore,’ by reason of its being included in the ‘body of this life’ (or individuality, *sakkāyam*), ‘empty village,’ because it is common to many, because there is no headman (*ic*, *Ego* or soul ‘Many’ must mean the individual considered as an aggregate of constituents) The metaphors, it will be seen, are applied equally, with the sole exception of ‘guide’ and ‘guidance,’ to each remaining sense. By the explanation of these two figures given in the *Cy*, they should have been



basis,' 'a guide,' 'guidance,' the 'hither shore,' an 'empty village'—this is that form which constitutes the sphere of vision

[598] What is that form which is the sphere of vision?

The eye, that is to say the sentient organ, derived from the four Great Phenomena, forming part of the nature of the self, invisible and reacting, and against which eye, invisible and reacting, form that is visible and impingeing, has impinged<sup>1</sup> impinges, will, or may impinge—this that is sight, the sphere of sight, the constituent element of sight, etc [*continue as in § 597*]

[599] What is that form which is the sphere of vision?

The eye, that is to say the sentient organ, derived from the four Great Phenomena forming part of the nature of the self, invisible and reacting, which eye, invisible and reacting, has impinged, impinges, will, or may impinge on form<sup>2</sup> that is visible and impingeing—this that is sight, the sphere of sight etc [*continue as in § 597*]

[600] What is that form which is the sphere of vision?

The eye that is to say the sentient organ, derived from the four Great Phenomena forming part of the nature of the self, invisible and reacting, (1) depending on which eye, in consequence of some visible form,<sup>3</sup> there has arisen, arises, will, or may arise

visual contact,<sup>4</sup>

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left to stand for each sense Buddhaghosa, however, is of course not responsible for the expressions used in the Pitakas. Yet it is slightly disappointing that he makes no effort to account for an omission which is not without psychological justification

<sup>1</sup> In this answer, according to the Cy (p 309), in voluntary visual sensation is described, as when lightning flashes on the sight of one not looking for it

<sup>2</sup> Here (Asl 309) we have *voluntary* sense impression described—the process in the case of one 'who, by his own desire, seeking to look at some object, concentrates his vision'

<sup>3</sup> Cakkhum nissaya, rupam arabbha

<sup>4</sup> Here there should be in the text po as in

(u) and depending on which eye, in consequence of some visible form there has arisen, arises will, or may arise—born of that visual contact—

a feeling

[or iii] a perception

[or iv] thinking

[or v] a visual cognition<sup>1</sup>

[further, vi] depending on<sup>2</sup> which eye, and having a visible form as its object, there has arisen, arises will, or may arise

visual contact,

(vn) and depending on which eye, and having a visible form as its object, there has arisen, arises, will or may arise born of that visual contact

a feeling

[or viii] a perception

---

[or ix] thinking .

[or x] visual cognition—

this that is sight, the sphere of sight, etc [*continue as in* § 597]<sup>1</sup>

[601 604] What is that form which is the sphere of hearing?

The ear, that is to say the sentient organ,<sup>2</sup> derived from the four Great Phenomena, forming part of the nature of the self, invisible and reacting,—

(a) by which ear, invisible and reacting, one has heard hears, will, or may hear sound that is invisible and impingeing,—

(b) against which ear, invisible and reacting, sound that is invisible and impingeing, has impinged, impinges, will or may impinge,—

(c) which ear, invisible and reacting, has impinged impinges will, or may impinge on sound that is invisible and impingeing,—

(d) depending on which ear, in consequence of a sound, there has arisen, arises will, or may arise  
auditory contact,

and, depending on which ear, in consequence of a

<sup>1</sup> According to the Cy (310), this reply, when rehearsed in full, reveals ten distinct answers, each commencing with the refrain 'The eye, that is to say, etc., to 'self, in visible and reacting. They may be summarized and generalized thus (i) Sense impression or contact, as conditioned by sense organ and sense stimulus (ii) Resultant feeling (iii v) Resultant intellectual states (vi) Sense impression or contact, as conditioned by sense organ and idea of sense object (vii x) Resultant states as in (ii v) What was precisely the difference between the processes named as (i) and (vi) it is not yet easy to determine with certainty

<sup>2</sup> Thus, situated within the cavity of the aggregate organism of the ear, and well furnished with fine reddish hairs, is in shape like a little finger stall (*anguli ve thanaka*) (Asl 310) Cf Hardy, *loc cit*

sound, there has arisen, arises, will, or may arise, born of that auditory contact,

a feeling .

[or] a perception .

[or] thinking .

[or] auditory cognition, —

[further] depending on which ear, and having a sound as its object, there has arisen, arises, will, or may arise

auditory contact,

and, depending on which ear, and having a sound as its object, there has arisen, arises, will, or may arise, born of that auditory contact,

a feeling

[or] a perception

[or] thinking

[or] auditory cognition, —

this that is hearing, the sphere of hearing, the constituent element of hearing, the faculty of hearing, this that is 'a world' 'a door,' 'an ocean,' 'lucent,' 'a field,' 'a basis,'<sup>1</sup> 'the hither shore,' 'an empty village'—this is that form which is the sphere of hearing

[605 608] What is that form which is the sphere of smell?

The nose, that is to say the sentient organ,<sup>2</sup> derived from the four Great Phenomena, forming part of the nature of the self, invisible and reacting, —

(a) by which nose, invisible and reacting, one has smelt, smells, will, or may smell odour that is invisible and impinging, —

(b) against which nose, invisible and reacting, odour that is invisible and impinging, has impinged, impinges, will, or may impinge, —

<sup>1</sup> On the omission of 'a guide,' etc., see p 175, n 4

<sup>2</sup> This is situated 'inside the cavity of the aggregate nasal organism, in appearance like a goat's hoof' (Asl 310) Cf Hardy, *loc cit* Probably the hoof is imagined as regarded from below

(c) which nose, invisible and reacting, has impinged, impinges, will, or may impinge on odour that is invisible and impingeing,—

(d) depending on which nose, in consequence of an odour . depending on which nose, and having an odour as its object, there has arisen, arises, will, or may arise

olfactory contact,

and, depending on which nose, in consequence of an odour depending on which nose, and having an odour as its object, there has arisen, arises, will or may arise, born of that olfactory contact,

a feeling

[or] a perception

[or] thinking

[or] olfactory cognition,—

this that is smell the sphere, the constituent element, the faculty, of smell, this that is 'a world,' etc [*continue as in* § 604]

[609 612] What is that form which is the sphere of taste?

The tongue, that is to say the sentient organ,<sup>1</sup> derived from the four Great Phenomena, forming part of the nature of the self, invisible and reacting,—

(a) by which tongue invisible and reacting, one has tasted, tastes, will, or may taste sapids that are invisible and impingeing,—

(b) against which tongue, invisible and reacting, sapids that are invisible and impingeing, have impinged, impinge, will, or may impinge,—

(c) which tongue, invisible and reacting, has impinged,

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<sup>1</sup> This is situated 'above the middle of the aggregate gustatory organism, in appearance like the upper side of the leaf of a lotus' (Asl, *id id*) Cf Hardy, *loc cit* The palate apparently was not included in the gustatory apparatus

impinges, will, or may impinge on sapids that are invisible and impingeing,—

(d) depending on which tongue, in consequence of a sapid depending on which tongue, and having a sapid as its object, there has arisen, arises, will, or may arise

gustatory contact,

and depending on which tongue, in consequence of a sapid depending on which tongue, and having a sapid as its object, there has arisen arises, will, or may arise born of that gustatory contact

a feeling

[or] a perception

[or] thinking

[or] gustatory cognition,—

this that is taste the sphere, the constituent element the faculty of taste this that is 'a world,' etc [*continue as in* § 604]

[613 616] What is that form which is the sphere of body [sensibility]?

The body, that is to say the sentient organ,<sup>1</sup> derived

<sup>1</sup> The sphere of *kāyo*—so runs the comment (Asl 311)—is diffused over the whole bodily form just as oil pervades an entire cotton rag. With the exception of this quality of relatively undifferentiated organ, the sense is co ordinate with the other senses. To the objection that, if the sensitive surface be indeed so general it would convey confused impressions, it is counter asserted that, if it were not so general, tactile impressions could not be adequately differentiated. Strictly speaking the body sense is both everywhere and not everywhere. Not everywhere to the extent of being in things as seen or as tasted. We cannot segregate and analyze sensations as we can grains of sand, and hence qualities are said to coalesce in the object. Nevertheless each mode of sense conveys its specific messages—Such seems to me the substance of what I have clothed to a slight extent in terms of Western psychology. The Com-

from the four Great Phenomena, forming part of the nature of the self, invisible and reacting,—

(a) by which body sensibility, invisible and reacting, one has touched, touches, will, or may touch the tangible that is invisible and impinging,—

(b) against which body sensibility, invisible and reacting, the tangible, which is invisible and impinging, has impinged, impinges, will, or may impinge,—

(c) which body sensibility, invisible and reacting, has impinged, impinges, will, or may impinge on the tangible that is invisible and impinging,—

(d) depending on which body sensibility, in consequence of something tangible depending on which body sensibility, and having something tangible as its object, there has arisen, arises, will, or may arise

tactile contact,<sup>1</sup>

and depending on which body sensibility, in consequence of something tangible depending on which body sensibility, and having something tangible as its object, there has arisen, arises, will, or may arise, born of that tactile contact,

a feeling

[or] a perception

[or] thinking

[or] tactile cognition,—<sup>2</sup>

this that is body sensibility, the sphere, constituent element faculty of body sensibility, this that is 'a world,' etc [*continue as in § 604*]

mentary is of course tentative and groping, as elsewhere in its theory of sense, yet it must not be forgotten that it was not till about fifty years ago that Ernst Weber's 'Der Tastsinn und das Gemeingefühl' appeared, containing the positive results of a comparison of different skin areas from the standpoint of their varying ability to convey clear or vague tactile impressions

<sup>1</sup> Literally, body contact

<sup>2</sup> Literally cognition of body, so rendered in § 413 *seq*

[617] What is that form which is the sphere of [visible] form?

The form which, derived from the great principles, is visible under the appearance of colour and produces impact<sup>1</sup>—is blue,<sup>2</sup> yellow, red,<sup>3</sup> white, black,<sup>4</sup> crimson,<sup>5</sup> bronze,<sup>6</sup> green coloured,<sup>7</sup> of the hue of the mango bud,<sup>8</sup> is long, short,<sup>9</sup> big, little, circular, oval, square, hexagonal, octagonal hekkaidecagonal, low, high shady, glowing, light, dim, dull, frosty,<sup>10</sup> smoky, dusty, like in colour to the

<sup>1</sup> Sappatigham, here paraphrased as *producing* (jana ham) reaction and impact Asl 317

<sup>2</sup> Compared to the ummapuppham, or flax blossom Cf my remark on nilam above, under § 246 Here the term is illustrated by an azure flower, such as we ourselves might quote as a type of blue And yet even here the wide range and indefiniteness of the word find expression For according to Bothl and Roth, on the authority of Hema chandra, uma is applied to night

<sup>3</sup> Like the blossom of *Pterospermum acerifolium* and *Pentapetro phanicea* respectively (*ibid*) I give these on Childers authority

<sup>4</sup> Like the morning star and charcoal respectively (*ibid*)

<sup>5</sup> Like the reddish buds of the *Vitex negundo* and *lanaiua* trees (*ibid*)

<sup>6</sup> Hari, omitted in the text, but given in h and the Cy (*ibid*) 'Whereas in the verse

Harittacabemavannam kamam sumukkhapa  
kama,

hari is spoken of as golden (suvannam) by its being elsewhere taken in conjunction with coined gold (jataru pam), it is here meant as dark (samam) (*ibid*) Cf Jat V. 216 samatisuvanna sama

<sup>7</sup> The colour of green grass (*ibid*)

<sup>8</sup> h and the Cy read ambankuravannam

<sup>9</sup> See my Introduction, on 'long' short, as only indirectly objects of sight 'The foregoing seven visibles are set forth without reference to any base (vatthu), the following according to common usage (*ibid*)

<sup>10</sup> Paraphrased as cloudy and as himam—which may be frosty, snowy or dewy—respectively As the allusion is only to lustre contrast, the sparkle of hoar frost is probably implied



disc of moon,<sup>1</sup> sun, stars, a mirror,<sup>2</sup> a gem, a shell a pearl, a cat's eye,<sup>3</sup> gold<sup>4</sup> or silver,<sup>5</sup> or whatever other form there is which, derived from the four Great Phenomena, is visible and productive of impact—form which, visible and productive of impact, one has seen, sees, will, or may see with the eye that is invisible and reacting—this which is visible form, this which is the sphere of visible form, the constituent element of visible form—this is that form which is the sphere of visible form

[618] What is that form which is the sphere of visible form?

That form which, derived from the Great Phenomena, is visible under the appearance of colour and produces impact

<sup>6</sup> on which form, visible and productive of impact, the eye, invisible and impinging, has impinged, impinges, will, or may impinge—this that is visible form, etc [*continue as in § 617*]

[619] What is that form which is the sphere of visible form?

<sup>1</sup> The following terms, says the Cy (*ibid*), illustrate varieties of lustre. A little gratuitous astronomy is then thrown in. The orb of the moon, viz, the mansion of the moon god, is 49 yojanas in extent, is made of gold and roofed with silver. That of the sun is 50 yojanas, is made of gold and roofed with crystal. The constellations the mansions of different gods, are 7, 8, or 10 yojanas in extent, and are made of the seven jewels. Between the moon below and the sun above is 1 yojana. The constellations take two years in their orbit. They and the sun go (*sic*) swiftly, the moon slowly. At times the moon leads, at times she is behind.

<sup>2</sup> Is of bronze (Aśl 318)

<sup>3</sup> Is not a gem. Is the colour of the bamboo (*ibid*)

<sup>4</sup> 'The Master's colour' (*ibid*)

<sup>5</sup> Under *lahapano*, i.e., silver coin, *masakas* of copper wood and lac are to be included (*ibid*). Quoted from Vin III 238

<sup>6</sup> In this and the next two answers, according to K, the list of typical forms given in § 617 is to be rehearsed each time in full

That form which, derived from the Great Phenomena, is visible under the appearance of colour and produces impact—which form, visible and producing impact, has impinged, impinges, will, or may impinge on the eye that is invisible and reacting—this which is visible form, etc [*continue as in § 617*]

[620] What is that form which is the sphere of visible form?

That form which, derived from the four Great Phenomena, is visible and produces impact—in consequence of which form, and depending on the eye, there has arisen, arises, will, or may arise

visual contact .

in consequence of which form and depending on the eye, there has arisen, arises, will, or may arise, born of that visual contact,

a feeling

[or] a perception

[or] thinking

[or] visual cognition

[further] having which visible form as its object,<sup>1</sup> and depending on the eye there has arisen, arises, will, or may arise

visual contact,

<sup>1</sup> In the printed text, for *ruparammanam* read *ruparammano*, and, two lines later, *ruparammana*. So for the other senses, § 624, etc. I follow the reading in *h*, making the word adjectival to *sakkhusamphassaṇo* and then to *vedana*, *saññā*, etc. Cf. the analogous passage in § 600 (in the passage I have restored to the text), in § 604, and so on. I confess I do not see what is gained by shifting *cakkhum nissaya*, so that by *K*'s reading it is sandwiched between adjective and noun, beyond the symmetry in these sense object answers, of giving precedence everywhere to the object. But this does not invalidate the reading in *h*. *Ārammanam* is a term of mental procedure, not of bare sense function, such as is indicated by the relation of *rupam cakkhu*.

and, having which visible form as its object, and depending on the eye, there has arisen, arises, will, or may arise

a feeling . . .

[or] a perception . . .

. [or] thinking . . .

[or] visual cognition

this which is visible form, the sphere, the constituent element of visible form—this is that form which is the sphere of visible form

[621] What is that form which is the sphere of sound?

That sound which is derived from the four Great Phenomena, is invisible and produces impact, such as the sound of drums of tabors, of chank shells, of tom toms, of singing of music,<sup>1</sup> clashing sounds,<sup>2</sup> manual sounds,<sup>3</sup> the noise of people,<sup>4</sup> the sound of the concussion of substances,<sup>5</sup> of wind,<sup>6</sup> of water, sounds human and other than human, or whatever other sound<sup>7</sup> there is, derived from the Great Phenomena, invisible and producing impact—such a sound, invisible and producing impact, as, by the ear, invisible and reacting one has heard, hears, will, or may hear

[622] and on which sound, invisible and producing impact, the ear, invisible and reacting, has impinged, impinges, will, or may impinge

[623] which sound, invisible and producing impact,

<sup>1</sup> *I e*, the sound of lutes and other stringed instruments (Asl 319)

<sup>2</sup> *I q*, of gongs and castanets (*ibid*)

<sup>3</sup> *I e* of hand clapping (*ibid*)

<sup>4</sup> *I e*, of a crowd when words and syllables have become indistinguishable (*ibid*)

<sup>5</sup> *I e*, of trees rubbing against each other, or of the knocking of blocks (*ibid*) Vin Texts, III 213, n

<sup>6</sup> *I e*, of wind as wind (*ibid*)

<sup>7</sup> *I e*, either of beaten or flowing water (*ibid*)

<sup>8</sup> *I e*, of splitting reeds, tearing cloth, and the like (*ibid*)

has impinged, impinges will, or may impinge on the ear  
that is invisible and reacting

[624] in consequence of which sound and depending  
on the ear, there has arisen arises, will, or may arise

auditory contact

and<sup>1</sup> born of that auditory contact

a feeling

[or] a perception

[or] thinking

[or] auditory cognition

[further] having a sound as its object and depending  
on the ear, there has arisen, arises, will or may arise

auditory contact

and born of that auditory contact,

a feeling

[or] a perception

[or] thinking

[or] auditory cognition

this that is sound the sphere and constituent element of  
sound—this is that form which is the sphere of sound

[625] What is that form which is the sphere of odour?

That odour which is derived from the four Great  
Phenomena is invisible and produces impact, such as the  
odour of roots, sap, bark, leaves flowers fruit verminous  
odours putrid odours pleasant and unpleasant odours\* or

<sup>1</sup> Continue as for visible forms in § 620

\* Sugandho, duggandho — these, says Buddha  
ghosa, namely, desired odour and undesired odour, exhaust  
all odour. He predicates the same of good and bad tastes  
(sadu, as idu, § 629). In § 618 we find classed among  
the tangibles pleasant contact and painful contact. But  
we do not find the commentator making the same compre-  
hensive claim for hedonistic values in touches as in odours  
and tastes. Nor, as we have seen does the text predicate  
anything hedonistically of sight or touch. This is interest-  
ing as bringing the psychology of Buddhism, with its  
acute if incipient intuition, in touch with our modern

whatever other odour there is, derived from the four Great Phenomena, invisible and producing impact, such an odour, invisible and producing impact as one has smelt smells, will, or may smell with the nose, that is invisible and impingeing

[626] on which odour, invisible and producing impact the nose, invisible and impingeing, has impinged impinges, will, or may impinge

[627] such an odour, invisible and producing impact as has impinged impinges will or may impinge on the nose invisible and reacting

[628] in consequence of which odour and depending on the nose, there has arisen, arises, will, or may arise

olfactory contact

and<sup>1</sup> born of that olfactory contact,

a feeling

[or] a perception

[or] thinking

[or] olfactory cognition

[further] having an odour as its object and depending on the nose, there has arisen arises will or may arise

olfactory contact

and born of that olfactory contact,

a feeling

[or] a perception

[or] thinking

[or] olfactory cognition

this that is odour, the sphere and constituent element of odour—this is that form which is the sphere of odours

[629] What is that form which is the sphere of taste?

That taste which is derived from the four Great Phenomena, is invisible and produces impact, such as the taste of roots, stems, bark, leaves, flowers, fruits, of sour sweet,<sup>1</sup> bitter,<sup>2</sup> pungent,<sup>3</sup> saline,<sup>4</sup> alkaline,<sup>5</sup> acrid,<sup>6</sup> astringent,<sup>7</sup> nice and nauseous sapids<sup>8</sup> or whatever other taste there is, derived from the four Great Phenomena, invisible and producing impact—such tastes, invisible and producing impact, as with the tongue, invisible and reacting, one has tasted tastes, will, or may taste

[630] . against which taste, invisible and producing impact, the tongue, invisible and impinging, has impinged, impinges, will, or may impinge

[631] a taste which, invisible and producing impact, has impinged, impinges will, or may impinge on the tongue, invisible and reacting

[632] in consequence of which taste and depending on the tongue, there has arisen arises, will, or may arise gustatory contact

<sup>1</sup> Buttermilk (takḥambīlam) is given as a typical sour sapid ghee from cows milk (gosappi) as the type of a sweet sapid But, adds the Cy, sweet added to astringent (hasīvam) and kept standing will lose all its sweetness, and so with raw sugar and alkaline substance Ghee however, kept standing, while it loses colour and smell does not lose its taste It therefore is the absolute sweet (ekanta madhuram) (Asl 320)

<sup>2</sup> Eg, as numb tree fruit (*ibid*)

<sup>3</sup> Eg, as ginger and pepper (*ibid*)

<sup>4</sup> Eg, as sea salt (*ibid*)

<sup>5</sup> Eg, as the egg plant (vaṭṭaṅgaṇakāṭīram), or as green palm sprouts (cocoanut cabbage) (*ibid*)

<sup>6</sup> Eg, as the jujube, or the *Feronia elephantum*, etc (*ibid*)

<sup>7</sup> Eg, as the yellow myrobalan (haritakam) I am as before, indebted to Childers' Dictionary for all this botanical knowledge

<sup>8</sup> Sadu asadu See § 625, n 1

and<sup>1</sup> . . born of that gustatory contact, \*  
a feeling . .

[or] a perception . . .

[or] thinking . .

[or] gustatory cognition,

[further] having a taste as its object and depending on the tongue, there has arisen, arises, will, or may arise

gustatory contact,

and born of that gustatory contact,  
a feeling

[or] a perception . .

[or] thinking

[or] gustatory cognition,

this that is taste, the sphere and constituent element of taste—this is that form which is the sphere of taste \*

[633] What is that form which is femininity (itthin dṛiṣyam)?

That which is of the female, feminine in appearance, feminine in characteristics, in occupation, in deportment, feminine in condition and being—this is that form which constitutes femininity<sup>3</sup>

<sup>1</sup> See § 624, n

<sup>2</sup> For the sphere of the tangible, see below, § 648

<sup>3</sup> Literally the indriyam—the faculty, potentiality of the female. Under 'appearance,' which the Cy (321) rules to be here the import of lingam (=santhanam, cf Mil 183, 184), he indicates the physical proportions in which the woman, generally speaking, differs from the man—smaller hands, feet, and face, upper trunk less broad, lower trunk broader. Characteristics (nimittam) are that by which she is recognisable (sanjananam), both external bodily marks (no beard *eg*, nor tusks, which would seem to include certain animals) and modes of dressing. Under 'occupation' (kuttam=kṛiṣya) there is an allusion to girls' distinctive amusements—playing with baskets, pestles [and mortars], and dolls (? literally, little daughters, dhitalikṛiṣya kilantī), and spinning thread with a mattikavakam, whatever that may be. Under 'deportment,' the 'absence of breadth' (avisa

[634] What is that form which is masculinity (*purisindriyam*)?

That which is of the male, masculine in appearance, masculine in characteristics, in occupation, in deportment, masculine in condition and being—this is that form which constitutes masculinity.<sup>1</sup>

dam) in women's walking, standing, sitting, lying, and eating is specified, all these being done more *mincingly*, less assertively by women. If a man so deport himself, it is said of him, 'He goes like a woman'. The 'condition and being' of the female, constituting her essential nature, are 'born of karma, and take their source at conception. The other female characteristics are evolved by her 'potentiality' in the course of existence, just as the tree with all its appurtenances is evolved in time from the seed. This 'indriyam' is discernible, not by the eye, but by the mind (*mano*. It is an abstract idea). And it is not to the one sex just what the faculties of sight and so forth are to the other.

<sup>1</sup> The priority of place given to the female is a form of statement as characteristically Buddhist (not to say Indian) as that of saying 'moon and sun'. Both no doubt have their source very deep in the history, or prehistory, of humanity. The Commentator gives the correlative opposites in describing male characteristics down to the 'swash buckling and martial air,' which if a woman affect she is said to 'go like a man'. Boys are said to occupy themselves with their characteristic games of playing at carriages and ploughs and at making sand banks round puddles and calling them reservoirs.

He then remarks that these sexual distinctions have been evolved during the course of life in primeval ages, since when, originating by way of conception and some of them in the individual life it happens that they get interchanged. He then quotes cases of hermaphroditism, said to have occurred in the members of the Order.

He is mindful also, as we might expect, to appreciate the sex to which he belongs, and makes a curious application to it of the doctrine of karma. 'Of the two, the male sex marks are superior (*uttamam*), those of the female inferior (*hinam*). Therefore the former disappear by means of a very bad karma, while the latter are established



[635] What is that form which is vitality (jivitaṁ drīyam)?

The persistence of these corporeal states, their subsistence, their going on, their being kept going on, their progress, continuance, preservation, life, life as faculty—this is that form which is vitality<sup>1</sup>

[636] What is that form which is bodily intimation (kāyavināṭṭi)?

That tension that intentness, that state of making the body<sup>2</sup> tense, in response to a thought, whether good bad, or indeterminate, on the part of one who advances, or recedes or fixes the gaze, or glances around, or retracts an arm, or stretches it forth—the intimation, the making known, the state of having made known—this is that form which constitutes bodily intimation<sup>3</sup>

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by a karma indifferently good. The latter on the other hand disappear by means of a karma indifferently bad while the former are established by means of a very good karma. Thus, both disappear by badness and are *acquired* by goodness.

Thus, our Commentator approximates more to Plato's position than to that of the typical religious celibate, finding woman not stronger to do evil, but rather the weaker in heaping up either good or evil.

<sup>1</sup> What there is to say has been said already in connexion with the faculty of vitality as related to incorporeal (formless) states (Asl 323. See § 19).

Kāyo is said to = sarīram possibly to distinguish it from kāyo as used for 'body sensibility, or the tactile sense' (Asl 324), or again from sense experience generally (p 43 n 3).

<sup>2</sup> Kāyavināṭṭi is analyzed in a somewhat rambling style by the Commentator. The gist of his remarks amounts I gather, to the following. In any communication effected by bodily action—which includes communications from animals to men and *vice versa*—that which is made known is one's condition (bhavo) at the time, one's self (sajam) and one's intention (adhippāyo), in other words, the *how*, the *who* or *what*, and the *what for*. And this is wrought by a bodily suffusion (vipphandanena).

He then classifies the kinds of thoughts which tend to

[637] What is that form which is intimation by language (vacivinnatti)?

That speech, voice, enunciation, utterance, noise, making noises, language as articulate speech, which expresses a thought whether good, bad, or indeterminate—this is called language. And that intimation, that making known, the state of having made known by language—this is that form which constitutes intimation by language<sup>1</sup>

[638] What is that form which is the element of space (akasa dhātu)?

That which is space and belongs to space, is sky and

'produce an intimation,' no others having this tendency. They are—

The eight good thoughts relating to the sensuous universe (§§ 1-159), and

the thought concerning intuition (abhiññā cittaṃ)

The twelve bad thoughts (§§ 363-430)

The eight great kiriyā thoughts,

the two limited kiriyā thoughts,

the one kiriyā thought relating to the universe of form which has attained to intuition,

making eleven indeterminate thoughts

Finally he refers us to his theory of 'Doors' (dvāra katha). See my Introduction (Asl 323-4)

<sup>1</sup> Vacivinnatti is dealt with *verbatim* as bodily intimation was, 'vocal noise' being substituted for 'bodily suffusion'. 'Making noises' is to be understood as making a noise in a variety of ways. 'Articulate speech' (*lit.*, broken up speech) is no mere jangle (*bhango*) but is vocal utterance so divided as to serve for communication (Asl 325)

It is interesting to note in connexion with the problem as to whether communication or registration of thought is the historically prior function of language, that Buddha ghosa, for all his aptness to draw distinctions, does not make any allusion here to intimation by language forming only one of the functions of speech

Still more curious, as being more germane to this specific aspect of language, is that he does not take into account the oral communication of the registered ideas of the race

belongs to sky<sup>1</sup> is vacuum and belongs to vacuum, and is not in contact<sup>2</sup> with the four Great Phenomena—this is that form which is the element of space

[639] What is that form which is lightness of form (rupassa lahuta)?<sup>3</sup>

That lightness of form which is its capacity for changing easily its freedom from sluggishness and inertia—this is that form which is lightness of form

[640] What is that form which is plasticity of form?

<sup>1</sup> Buddhaghosa's etymology (Asl 325) derives akaso from unploughed—what may not be ploughed cut or broken—which recalls Homer's *αρυγετος αιθρη* and *ατρι γερη θαλασσα* as well as the *ακαρτιστα τεδια* of Euripides (Asl 326). Sky he connects with striking—*agham* a ghattan yam—what is not strikable

Akaso he continues is that which delimitates or sets bounds to forms environing them and making them manifest. Through it in forms thus bounded we get the notions—hence above hence below hence across

<sup>2</sup> Asamphuttham catuhi mahabhutehi. Although space is in this work treated of apart from the four elements and does not as a rule count as a fifth element in the Pitakas yet in the Mahā Rāhulovada Sutta (M 1 423) when Gotama is discoursing to his son of the distribution of the elements in the composition of the human body he co-ordinates akasadhātu with the four other dhātus to all appearance as though it should rank as a fifth element. In the older Upanishads it is usually co-ordinated with the four elements though not as such in a closed list. In the Taittirīya Upanishad however it appears as the one immediate derivative from the Atman—wind fire water earth plants etc. proceeding the first from akāśa the rest taken in order from each other

The word asamphuttham is paraphrased by nijjatakam (or nissataṃ) and may mean that space does not commingle with the four elements as they with each other

Belongs to is in the Pali *gatam*

<sup>3</sup> (cf. above §§ 42-47 with this and the two following answers. Supremely well dressed hide is given as an illustration of the plasticity of matter (Asl 326))

That plasticity of form which is its softness, smoothness, non rigidity—this is that form which is plasticity of form

[641] What is that form which is wieldiness of form?

That wieldiness of form which is its serviceableness, its workable condition—this is that form which is wieldiness of form<sup>1</sup>

[642] What is that form which is the integration (upacayo) of form?

That which is accumulation of form is the integration of form<sup>2</sup>—this is that form which is the integration of form

[643] What is that form which is the subsistence of form (rupassa santati)?

That which is integration of form is the subsistence of form This is that form which is the subsistence of form

[644] What is that form which is the decay of form (rupassa jarata)?

That decay of form which is ageing decrepitude, hoariness, wrinkles, the shrinkage in length of days, the hypermaturity of faculties—this is that form which is the decay of form<sup>3</sup>

<sup>1</sup> Gold which is suddhanta (? sudhanta, well blown) is given as typically 'wieldy' material (*ibid*)

<sup>2</sup> Buddhaghosa evidently reads so upassa upacayo here (for yo) and in the next section sūrupassa (for ya) (Asl 327) This is only adopted by the text in §§ 732 733 K reads so and sū

This and the following section formularize the coming into being of things Integration is paraphrased (Asl 327) as the cumulative effect of the spheres (ayatananam icayo) as they are reproduced over and over again The import of the term is vaddhi fulness of growth Acayo, or nibbatti, is to upacayo or vaddhi as the welling up of water in a reservoir by a rivers bank is to the brimming over of the water, while santati or pavatti (subsistence or persistence) is as the overflow and running of the water All are expressions for the phenomenon of birth and growth (jātirupassa)

<sup>3</sup> This is a stool formula and occurs at M i 49, S ii 2 and 42 The Cy points out (Asl 328) that the three terms,

[645] What is that form which is the impermanence of form (*rupassa aniccata*)?

The destruction, disease, breaking up, dissolution of form, the impermanence which is decline—this is that form which is the impermanence of form<sup>1</sup>

[646] What is that form which is bodily (solid) nutriment (*kabalinkaro aharo*)?<sup>2</sup>

Boiled rice, sour gruel, flour, fish, flesh, milk, curds butter, cheese, tila oil, cane syrup, or whatever else<sup>3</sup> there is in whatever region that by living beings may be eaten chewed, swallowed, digested into the juice<sup>4</sup> by which living

'decrepitude' etc, show the phenomena that must take place in the lapse of time, the last two show the inference that is to be drawn from them. For just as a flood or a forest fire can be traced by the appearance of the grass and trees in its track, so can we infer respecting our life and faculties by the appearance of teeth, hair and skin.

<sup>1</sup> This and the preceding section formularize the waning and passing away of things. Birth and growth, decay and death are by the Commentator likened to three enemies of mankind the first of whom leads him astray into a pit, the second of whom throws him down, the third of whom cuts off his head (Asl 329).

<sup>2</sup> Literally, morsel-made food. 'Bodily' (or solid) suffices to distinguish it from the three immaterial nutriments. See p 30.

<sup>3</sup> Under these come roots and fruits. Asl 330.

<sup>4</sup> On this section, where form is considered under the aspect of sustaining growth, etc the Commentator gives a brief dissertation where an adumbration of physiological truth is humorously illustrated. Whereas, he says (Asl 330 332), food is here first set out in terms of its embodiment in oja we have the evolved essence of it. Now whereas the former removes risk the latter is a preservative. And the risk is this that when no food is taken, the karma born heat within feeds on the walls of the belly, making the owner cry out, 'I am hungry, give me some thing to eat' and only setting his intestines free when it can get external food. The internal heat is likened to a shadow demon who, having got the entry into a man's shadow, bites his head when hungry so that he cries out

beings are kept alive—this is that form which is bodily nutriment

[All] this is form which is derived

[End of] the Section on Derivatives First Portion for Recitation in the Division on Form

[‘There is form which is not derived’ (no upāda)]

[647] What is that form which is not derived?

The sphere of the tangible, the fluid element—this is that form which is not derived

[648] What is that form which is the sphere of the tangible (phoṭṭhabbayaṭaṇaṃ)?

The earthy (solid) element, the lambent (calorific) element, the gaseous (aerial) element\*, the hard and the

When other men come to help, the demon, quitting his hold, preys on them

In the case of coarse food, *cg*, kudrusa grain, oja is said to be weak and sustains but a short time, while if a man drink ghee and the like he wants no other meal the whole day. Living beings are then classified in an order of increasing fineness in the food they live on, beginning with crocodiles, who they say swallow pebbles, continuing with peacocks, hyenas, and elephants, later with other birds, then with borderers, town dwellers, kings, and ending with the Yama and Paranimmitavasavatti gods, who enjoy food of supreme delicacy

‘Just as derived form is derived in such and such a way and in no other, so to say it is not derived, is equivalent to saying it is not derivable’ Asl 383

Possibly the form of negative here employed (no upāda) is a technical mark of the relatively unethical nature of this aspect of rupam. Anupāda, on the other hand, is used with a philosophical import. Cf. D 1 17 with M 1 148—anupāda vimutto and anupāda parinibbānattham. See also below, §§ 1210 and 1218

\* In keeping with the general psychological standpoint of the present work, the things which are not derived from (have no foothold or support in) other things are considered

soft the smooth and the rough pleasant (easeful) contact painful contact the heavy and the light<sup>1</sup>—such a tangible invisible and producing impact<sup>2</sup> as with the

under the aspect of sense percepts. They are tangibles or intangibles. Element (dhatu) is now substituted for the collective term used above namely, great phenomena or beings (mahabhutanī § 584 *et seq*). Both terms occur together in A 1 222. The latter term may be used to denote great or wondrous derivatives of the four elements great either physically or ethically as when (Vin ii 240) the ocean and its great creatures serve to illustrate the Dhamma and those wondrous phenomena the human beings who by way of it are seeking or have attained Nirvāṇa. Dhatu on the other hand as the Cy with unflagging mindfulness once more points out indicates absence of substratum or soul. Asl 332.

On the essential characters of the four elements see below §§ 962-965 also the following note.

<sup>1</sup> The first two and last of these four pairs are so many aspects or modes of the earth element (Asl 332) and are paraphrased respectively as rigid and non rigid polished and jagged (saw like) weighty and non weighty. These correspond almost exactly to our modern view of the modes of resistance i.e. of *active* touch or of skin sensibility with a co-efficient of muscular sense. The Buddhist view lacks as all but recent psychology has lacked insight into the presence of the muscular factor on the other hand it is logically more symmetrical in giving lightness where Dr Bain *et q* gives pressure—another positive.

Pleasant contact is defined as a tangible which is desired on account of pleasant feeling the opposite in the case of painful contact. Each of the three elements furnishes instances of either. In connexion with solidity there is the pleasant contact felt when a soft palmed attendant is doing massage to one's feet and the opposite when his hands are hard. From caloric or the flame element we may get the pleasure of a warming pan in winter or the reverse if it is applied in summer. From the aerial element we may get the pleasure of fanning in summer or the discomfort of it in winter. Asl 332-333.

<sup>2</sup> The Cy here discusses a point of attention in sense perception which is interesting as adumbrating modern

body sensibility, invisible and reacting, one has touched, touches, will, or may touch . . .

[649] against which tangible, invisible, and producing impact, the body sensibility, invisible and reacting, has impinged, impinges, will, or may impinge

[650] such a tangible, invisible and producing impact, as has impinged, impinges, will, or may impinge against the body sensibility, invisible and reacting

European theories respecting consciousness and subcon-  
sciousness (Asl 833) In a concrete object of sense, the  
three modes of the tangible, *ie*, the three elements (solid,  
hot, airy), may all of them be present Now do they all  
come 'at one stroke' into the field of consciousness  
(*apatham*)? They do Thus come, do they impinge on  
the body sense? They do When it has thus made them  
a (mental) object, does cognition of body arise at one blow?  
It does not Why? Thus Mental objects are made  
either by deliberate sensing or by intrusion (The latter  
term—*ussado*—is more literally extrusion, or prominence,  
but either word shows that involuntary, as contrasted with  
voluntary attention is meant) Now when one is de-  
liberately testing the hardness or softness of a ball of boiled  
rice by pressure, heat and vapour are present, but it is the  
solid to which one gives attention If hot water be tested  
by the hand though there is solid and vaporous (matter),  
it is heat that occupies the attention If one lets the  
breeze blow on the body at the window in hot weather,  
solid and heat are present but it is the aerial element that  
is attended to Or take involuntary impressions If you  
stumble or knock your head against a tree, or bite on a  
pebble heat and wind are present but the intrusive object  
is *solid* matter So analogously for walking on something  
hot, or being defensed by a hurricane The three elements  
are not apprehended as such at the same instant And  
with regard to the extended surface of the body sentience,  
cognition of body arises only in that spot where the  
sentient surface is impinged upon, *eg*, when a shoulder  
wound is bathed (? dressed, *cf* \ in n 115 and Transl)  
with a quill, the *kaya pasado* of the shoulder is impinged  
upon, or intensified, and there cognition arises And where  
the *pasado* is most powerfully impressed, there cognition  
arises first



[651] in consequence of which tangible and depending on the body sensibility there has arisen arises will or may arise

bodily contact

and born of that bodily contact

a feeling

[or] a perception

[or] thinking

[or] cognition of body

[further] having a tangible as its object and depending on the body (sensibility) there has arisen arises will or may arise

bodily contact

and born of that bodily contact

a feeling

[ ] a perception

[or] thinking

[or] cognition of body

this that is the tangible the sphere and element of the tangible—this is that form which is the sphere of the tangible<sup>1</sup>

[6 2] What is that form which is the fluid (aqueous) element (apodhātu)?

That which is fluid and belongs to fluid that which is

<sup>1</sup> Buddhaghosa goes on with reference to the senses generally to give a psychological account of the passing from one group of sensations or object of thought to another in terms not far removed from what would now be used to describe the movement of attention (Asl 334). We pass from one object to another (a) from deliberate inclination or (b) from a sensation of preponderating impressiveness (ajjhasavato v visayadhimattato v). *Lg* (a) from saluting a shrine a believer forms the intention of entering to do homage to a statue and contemplate the carvings and paintings (i) While contemplating some vast tope a man is struck by the sound of music and is then affected by flowers and incense brought near

viscid<sup>1</sup> and belongs to viscous, the cohesiveness of form<sup>2</sup>  
—this is that form which is the fluid element

[All] this is that form which is not derived

[653] What is that form<sup>3</sup> which is the issue of grasping (upadinnam)?<sup>4</sup>

<sup>1</sup> Literally, oil (sneho) Cf the description with that of akusadhātu, § 638

<sup>2</sup> This is the aspect of the moist or liquid element in an object compact of several elements. The one essential 'mark' of apodhātu is paggharanam, flowing. See § 963. But 'cohesiveness of form' means the cohering condition of some concrete in which there is superfluity of solid' (Asl 335). For it is 'by the cohesive force of the fluid element that lamps of iron or what not are made rigid. Similarly in the case of stones mountains, palms, tusks, horns, etc.

Hence Buddhaghosa passes on to discuss the mutually related spheres of the elements and their apparent approximations to each other, as in viscous things *eg*, or congealed liquid, or boiling water. Corrupt MSS, however, render parts of the disquisition hard to follow. His conclusion is that whereas the elements may vary in their condition as phenomena, their essential mark never alters, however latent it may be. And he quotes a yet unedited sutta (Atthanapari-kappa sutta), but which is repeated in A 1 222 that it is easier for the four elements to change their essential character, than for the seeker of Nirvana (the Noble Student) to alter his high estate (Asl 336).

<sup>3</sup> Here follow the remaining pairs of correlated terms, making up the categories of form under the Dual Aspect.

<sup>4</sup> Literally, 'which has been grasped at' or 'laid hold of'. This and the cognate terms are discussed under the 'Group on Grasping,' § 1218 *et seq*. It is disappointing to find that, with the exception of two items in the list of things 'grasped at,' or come into being through the action of karma (the two phrases are approximately equivalent), the Cy does not discuss the inclusion of any. One would have liked to hear, *eg*, why, of all sense objects, sounds alone are 'not the issue of grasping' (cf the heresy concerning sound as result [of karma, K V. 466]) and why the elements of space and of fluidity may and may not be the

The spheres of sight, hearing, smell, taste, body sensibility, femininity, masculinity, vitality, or whatever form there exists through karma having been wrought, whether it be in the spheres of visible forms, odours, tastes, or the tangible, the element of space the fluid element, the integration or the subsistence of form,<sup>1</sup> or bodily nutriment—this is that form which is the issue of grasping

[654] What is that form which is not the issue of grasping?

The sphere of sound, bodily and vocal intimation, lightness plasticity and wieldiness of form, decay and impermanence of form, or whatever other form exists which is not due to karma having been wrought, whether it be in the sphere of visible forms, smells, tastes, or the tangible, the element of space or that of fluidity, the integration or the subsistence of form, or bodily nutriment—this is that form which is not the issue of grasping

[655] What is that form which is both the issue of grasping and favourable to grasping (*upadāna upadānīyam*)?

The spheres of the five senses femininity, masculinity and vitality, or whatever other form exists through karma having been wrought whether it be in the spheres of

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issue of grasping, or what they have to do with it in any way

Concerning the two items above mentioned, how is it, asks the Cy (337), that "decay and impermanence" are classed with respect to what is due, and what is not due to the performance of karma? They are classed with what is not the issue of grasping. That which has sprung from conditions other than karma is included under "not due to the performance of karma." And as these two forms arise neither from karma, nor from form producing conditions other than karma, they are therefore not classed with reference to karma. How they are acquired will become evident later.

<sup>1</sup> For *rupasantati*; read *rupassa santati*.

visible forms, odours tastes or the tangible, in the elements of space or fluidity, in the integration or the subsistence of form or in bodily nutriment—this is that form which is both the issue of grasping and favourable to grasping

[656] What is that form which is not the issue of grasping, but is favourable to grasping (anupadinna' upadaniyam)?<sup>1</sup>

The sphere of sounds, bodily and vocal intimation, the lightness plasticity, wieldiness, decay and impermanence of form, or whatever other form exists which is not due to karma having been wrought, whether it be in the sphere of visible forms, smells, tastes, the tangible in the element of space or of fluidity, in the integration or the subsistence of form or in bodily nutriment—this is that form which is not the issue of grasping but is favourable to grasping

[657] What is that form which is visible?

The sphere of visible forms—this is that form which is visible

[658] What is that form which is invisible?

The sphere of vision and bodily nutriment—this is that form which is invisible<sup>3</sup>

<sup>1</sup> The privative prefixed to the first half of this dvandva compound does not apply to the latter half. All form is upadaniyam—see § 595 and cf Dh S § 1538. Hence to get, as we do a positive answer would if upadaniyam were to be taken negatively be a very patent infringement of the law of contradiction. The distributed negative is given by anupadinnanupadaniyam as in § 992

I have elided saddayatnam, and on the next line, inserted apodhatu, as consistent with § 654. Cf §§ 747 750, and K

<sup>3</sup> The answer in § 658 recurs with its elided passage very often, but it is not easy to point out the foregoing answer of which it is an abbreviation. For §§ 653, 655 include 'visible form' which is absurd. And they do not include 'sound,' which is invisible. I suggest that

[659] What is that form which reacts and impinges<sup>1</sup> (sappatigham)?

The spheres of vision hearing, smell, taste, body sensibility, the spheres of visible forms, sounds, smells, tastes, tangibles—this is that form which reacts and impinges

[660] What is that form which does not react or impinge?

Femininity and bodily nutriment—this is that form which does not react or impinge

[661] What is that form which is faculty (indriyam)?

The faculties (or personal potentialities)<sup>2</sup> of vision, hearing smell, taste, body sensibility, femininity, masculinity vitality—this is that form which is faculty

[662] What is that form which is not faculty?

The spheres of visible form and bodily nutriment—this is that form which is not faculty<sup>3</sup>

§ 596 is referred to, with the implication that 'the sphere of visible form must be omitted'. All the other terms in § 596, if understood as strictly abstract sensibility or sensation, or as abstract ideas are inaccessible to sight. Even in kabalinkaro vāro it is only the vatthu, or embodiment of the concept of nutriment, that is visible. And similarly whereas one's bodily gestures are visible the 'intimation' given is a matter of inference a mental construction.

<sup>1</sup> Both terms have been applied in the detailed theory of sense given in § 597 *et seq*.

<sup>2</sup> Keeping to § 596 as the norm for these abbreviated replies, we may assume that these two (§§ 659 and 660) divide out that answer between them. Impact and reaction as here understood belong exclusively to the sphere of sensation. The term patigha has an emotional and moral significance elsewhere in this work and means repulsion repugnance. See § 1060.

<sup>3</sup> § 596 would seem to be divided also and differently by the indriyam sections. What is na indriyam not having *δυναμεις* are thus the five kinds of sense objects intimation, space, the three modes of form, and the course

[663] What is that form which is Great Phenomenon (mahabhutam)?

The sphere of the tangible and the element of fluidity—this is that form which is Great Phenomenon

[664] What is that form which is not Great Phenomenon?

The sphere of vision and bodily nutriment—this is that form which is not Great Phenomenon<sup>1</sup>

[665] What is that form which is intimation (vinnatti)?

Bodily and vocal intimation—this is that form which is intimation

[666] What is that form which is not intimation?

The sphere of vision and bodily nutriment—this is that form which is not intimation

[667] What is that form which is sprung from thought (citta samutthanam)<sup>2</sup>?

of the evolving rebirth of form as represented in abstract idea

<sup>1</sup> This pair of relatives coincides with the first pair of attributes taken inversely forms undervived and derived (pp 172 97)

<sup>2</sup> See above §§ 636 637 The abbreviated answer concerning the other relative will presumably be the entire list given in § 596 with the exception of the two modes of intimation

<sup>3</sup> Cf below, §§ 1195 1196 and above § 636 note

Here after being silent over the last ten questions the Cy resumes its parable (p 337) without however throwing much light on these to us obscure distinctions This and the next two pairs of questions and answers refer to form of some kind as brought into relation with an intelligent agent And the purest instance of this is those groups of phenomena which are brought into play when the agent is expressing himself The expression or intimation itself it says does not spring directly from thought but it is said nevertheless to have its source in thought because those phenomena (of gesture and speech) on which the intima

Bodily and vocal intimation, or whatever other form exists that is born of thought, caused by thought, has its source in thought, whether it be in the sphere of visible forms, sounds, odours, tastes or tangibles, in the spatial, or the fluid element, in the lightness, plasticity, wieldiness, integration or subsistence of form, or in bodily nutriment—this is that form which is sprung from thought

[668] What is that form which is not sprung from thought ?

The sphere of the five senses, femininity, masculinity and vitality, the decay and the impermanence of form, or whatever other form exists that is not born of thought not caused by thought does not have its source in thought, whether it be in the sphere of visible forms, sounds, odours, tastes, or tangibles, in the spatial or fluid element, in the lightness, plasticity, wieldiness, integration or subsistence of form, or in bodily nutriment—this is that form which is not sprung from thought

[669] What is that form which comes into being together with thought (*citta saha bhu*) ?

[670] What is that form which does not come into being together with thought ?

*Answers as in the preceding pair of relatives*

[671] What is that form which is consecutive to thought (*citt anuparivatti*) ?

[672] What is that form which is not consecutive to thought ?

*Answers as in the preceding pair of relatives*

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tion depends are immediately prompted by thought, just as we say that old age and death 'are impermanence (in virtue of their forming part of the content of that idea) While there is thought, there is also expression of thought But the concomitance stated in § 669 is not to be understood like that arising between thought and feeling and other mental processes He is probably referring to the mental complex indicated above in § 1 and the like

[673] What is that form which belongs to the self (ajjhattikam)?<sup>1</sup>

The spheres of the five senses—this is that form which belongs to the self

[674] What is that form which is external (to the self—bahiram)?

The sphere of the five kinds of sense objects<sup>2</sup> and bodily nutriment—this is that form which is external (to the self)

[675] Which is that form which is gross (olūkikam)?

The spheres of the five senses and of the five kinds of sense objects—this is that form which is gross

[676] Which is that form which is subtle (sukhumam)?

<sup>1</sup> See below, §§ 1044, 1045. It will already have been noted (p 59, n 1), that *ajjhattam*, *ajjhattikam* does not run on all fours with our modern psychological term 'subjective,' or that which belongs to the *conscious experience* of the individual. It connotes anything belonging to an individual organism, physical or mental. Hence, too, the word 'self' must here be understood in no narrow metaphysical, or even psychological sense, but as equivalent to the concrete person or *attabhavo* (see above p 175, n 1). It is used in the sense of all but the last of the four constituents into which Professor W. James divides the Self, viz., the material Self (body, clothes, family, home, property—the Buddhist would only admit the first item, I fancy), the social Self (recognition from others), and the spiritual Self (psychic faculties or dispositions) (*'Principles of Psychology, 1892' i 292-296*). Only the fourth constituent, the 'pure Ego,' was rejected by Buddhism, as it was, twenty-two centuries later, by Hume. Cf., however, the apparently more 'subjective' use in §§ 1041 and 1207.

I have felt equal reluctance to foist the (relatively) modern counterpart 'objective' on to *bahiram* or *bahiddha* (see § 1045).

<sup>2</sup> Read in full, this should coincide with the latter part of § 596, beginning at 'the spheres of visible form.'



Femininity and bodily nutriment—this is that form which is subtle <sup>1</sup>

[677] What is that form which is remote (*dure*)?

Femininity and bodily nutriment—this is that form which is remote

[678] What is that form which is near (*santike*)?

The spheres of the five senses and of the five kinds of sense objects—this is that form which is near <sup>2</sup>

<sup>1</sup> The Cy, paraphrasing *olarikam* by *thulam*, explains that this has reference to the material embodiment of sense objects and to the fact of sensuous impact, *sukhamam* connoting the contrary. Under the latter class we have according to my assumption (p. 203, n. 3), the *indrivas* of sex and vitality, intimation, space, the modes of form and the nutritive principle in food. The force of this effort at dichotomy is to the modern Western mind curious and not obvious. It is suggestive of tradition earlier than the date of the compiling of the *Abhidhamma*, as early as the earlier *Upanishads*—of a time when there was no definite antithesis between material and immaterial, extended and unextended. We have seen that the senses though 'invisible' were conceived as species of 'form'—*nav*, that the later Cy preserved the tradition of their shape and size. And I incline to think that just as, in the older *Upanishads*, soul was a shadowy, impalpable, but 'physical double of the physical body' and just as 'when an early Greek philosopher speaks of *το σν*, he does not mean Being but Body' (Burnet, *Early Greek Philosophy*, 27) so the items in the list divided out in these two answers are all *physical* forms, whether patent, impressive, and pervading or latent, fine and mysterious.

<sup>2</sup> *Dure* the Cy explains, refers to that which on account of its being difficult to apprehend or discriminate cannot be discerned by way of the sensuous impact, whether it be literally far or near at hand. Conversely, *santike* refers to things which are patent to sense, even though they may be distant. The content of each division agrees with that of the preceding division, and we see that, whereas the field of sense perception is pronounced to be a relatively patent as well as gross concern, the essence of sex, vitality, etc.,

[*Basis (vatthu)*]<sup>1</sup>

[679] What is that form which is the basis of visual contact (*cakkhusamphassassa vatthu*)?

The sphere of vision—this is that form which is the basis of visual contact

[680] What is that form which is not the basis of visual contact?

The sphere of hearing<sup>2</sup> and bodily nutriment—this is that form which is not, etc

down to the nutritive principle in food, is found to be as obscure, latent or relatively inaccessible, as it was subtle or minute Asl 337

<sup>1</sup> From § 653 to § 961 the Commentator lapses into silence dismissing the reader with the remark that in the exposition on 'spheres,' etc (§§ 695-741), the method of treatment is more detailed than it was above, and, further, that the category of triplets (§ 742 *et seq*) is easy to understand To enable the reader to gather with more ease the drift of this part of the catechizing, I have inserted a few headings to indicate whenever there is a change in the aspect under which 'form' is considered Thus we have form considered under the aspect of the *basis (vatthu)* in the subjective procedure of coming to know, of the *object* so apprehended and so forth

In all the answers, where lacunæ occur, except where otherwise specified, the formula appears to be the answer of § 596, with one or more terms omitted, and with the occasional insertion of 'the sphere of the tangible,' according to the sense required by each specific process of dichotomy

<sup>2</sup> By referring to the standard answer, § 596, it will be seen that the negatives in the present answer include 'visible forms,' or the objects of the sense of vision Now, *vatthu* means seat embodiment, or what we might call physical basis However, then, the process of sense stimulation was ultimately conceived, the effective result was held to take place in the *sense organ (and heart)* The sense object was defined as the *arammanam* of the contact See § 687

[681] What is that form which is the basis of  
 the feeling .  
 the perception  
 the thinking  
 the visual cognition

which is born of visual contact?

The sphere of vision—this is that form which is the basis of the visual cognition<sup>1</sup> which is born of visual contact

[682] What is that form which is not the basis of the visual cognition born of visual contact?

The sphere of hearing and bodily nutriment—this is that form which is not the basis of the visual cognition born of visual contact

[683] What is that form which is the basis of  
 auditory  
 olfactory  
 gustatory  
 bodily

contact?

The sphere of <sup>3</sup> body sensibility—this is that form which is the basis of bodily contact

[684] What is that form which is not the basis of bodily contact?

<sup>1</sup> No hiatus appears in either the English or Siamese edition of the text, between *rupam* and *cakkhuvin ñanassa*, but by the context the answer is of course understood to deal in turn with all four mental processes stated in the question. As usual only the last term gets an explicit answer. All four processes must also be understood in the lacuna in § 682 and in § 686.

<sup>2</sup> *Jivha samphassassa* has dropped out of the printed text.

<sup>3</sup> Here, of course understand the spheres of hearing, smell, and taste and in the three following lacunæ the corresponding forms of contact. Proceed similarly in the next two answers.

The sphere of vision . . . and bodily nutriment—this is that form which is not the basis of . . . bodily contact

[685] What is that form which is the basis of

the feeling

the perception

the thinking

the . . . cognition of body

that is born of . . . bodily contact?

The sphere . . . of body sensibility—this is that form which is the basis of the . . . cognition of body that is born of . . . bodily contact

[686] What is that form which is not the basis of the cognition of body born of . . . bodily contact?

The sphere of vision . . . and bodily nutriment—this is that form which is not the basis of the . . . cognition of body born, etc

[*Mental object or idea (arāmaṇam)*]

[687] What is that form which is the object in visual contact?

The sphere of visible forms—this is that form which is the object in visual contact

[688] What is that form which is not the object in visual contact?

The sphere of vision . . . and bodily nutriment<sup>1</sup>—this is that form which is not, etc

[689] What is that form which is the object in

the feeling

the perception

the thinking

the visual cognition

that is born of visual contact?

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<sup>1</sup> *I e.*, as in § 596, omitting only 'the sphere of visible forms,' and inserting, presumably, 'the sphere of the tangible'

The sphere of visible forms—this is that form which is the object in the visual cognition that is born of visual contact

[690] What is that form which is not<sup>1</sup> the object in the visual cognition born of visual contact?

The sphere of vision and bodily nutriment—this is that form which is not the object etc

[691] What is that form which is the object in  
 auditory  
 olfactory  
 gustatory  
 bodily

contact?

The sphere of the tangible—this is that form which is the object in bodily contact

[692] What is that form which is not the object in bodily contact?

The sphere of vision and bodily nutriment—this is that form which is not the object in bodily contact

[693] What is that form which is the object in  
 the feeling  
 the perception  
 the thinking  
 the cognition of body

that is born of bodily contact?

The sphere of the tangible—this is that form which is the object in the cognition of body that is born of bodily contact

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<sup>1</sup> The negative particle must be supplied in the printed text. The lacunæ in this and following sentences must be filled up analogously with those in the preceding group. Thus in this question the three other mental processes named in the preceding question are to be understood, the answer will be identical with that in § 596 excluding only 'the sphere of visible forms' but inserting 'the sphere of the tangible'. And so on.

[694] What is that form which is not the object in the cognition of body that is born of bodily contact?

The sphere of vision and bodily nutriment<sup>1</sup>—this is that form which is not the object, etc

[*Sphere of sense (vyatanaṃ)*]

[695] What is that form which is the sphere of vision?

The eye, that is to say, the sentient organ which is derived from the four Great Phenomena this that is 'an empty village'—this is that form which is the sphere of vision<sup>2</sup>

[696] What is that form which is not the sphere of vision?

The sphere of hearing and bodily nutriment—this is that form which is not the sphere of vision

[697] What is that form which is the sphere of

hearing .

smell

taste

body sensibility?

The body, that is to say, the sentient organ which is derived from the four Great Phenomena this that is 'an empty village'—this is that form which is the sphere of body sensibility

[698] What is that form which is not the sphere of body sensibility?

<sup>1</sup> *I.e.*, repeat § 596 (into which 'the sphere of the tangible' does not enter)

<sup>2</sup> The replies given here and to the four questions condensed in § 697 are apparently intended to be those set out in sets of four expounding the current theory of sense reaction, §§ 597-616. Similarly, for the replies to the questions on sense taken objectively (§§ 699, 701) see §§ 617-632, 648-651.

The contradictories seem to be described in all four answers, by a repetition of § 596 with the omission in each case of the specific item named in the question on the corresponding positive term, and, presumably, with the insertion of 'the sphere of the tangible'.

The sphere of vision . and bodily nutriment—this is that form which is not, etc

[699] What is that form which is the sphere of visible forms?

That form which, derived from the four Great Phenomena is visible under the appearance of colour this which is the constituent element of visible form—this is that form which is the sphere of visible forms

[700] What is that form which is not the sphere of visible forms?

The sphere of vision and bodily nutriment—this is that form which is not, etc

[701] What is that form which is the sphere of  
 sound,  
 odour,  
 taste,  
 the tangible?

The earthy (solid) element this that is the element of the tangible—this is that form which is the sphere of the tangible<sup>1</sup>

[702] What is that form which is not the sphere of the tangible?

The sphere of vision and bodily nutriment—this is that form which is not etc

[*Element (dharma)*]

[703] What is that form which is the element of vision?

The sphere of vision—this is that form which is the element of vision

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<sup>1</sup> In the printed text read rupam phottabha yatanam The answer is, of course, the last of the four several replies, the three first being understood

[704] What is that form which is not the element of vision?

The sphere of hearing . . . and bodily nutriment<sup>1</sup>—this is that form which is not the element of vision.

[705] What is that form which is the element of visible form?

The sphere of visible form—this is that form which is the element of visible form.

[706] What is that form which is not the element of visible form?

The sphere of vision . . . and bodily nutriment—this is that form which is not, etc.

[707] What is that form which is the element of sound . . . of odour . . . of taste . . . of the tangible?

The sphere of . . .<sup>2</sup> the tangible—this is that form which is the element of . . . the tangible.

[708] What is that form which is not the element of . . . the tangible?

The sphere of vision . . . and bodily nutriment—this is that form which is not the element of . . . the tangible.

### *[Faculty (indriyaṃ).]*

[709] What is that form which is the faculty of vision?

The eye, that is to say, the sentient organ which is derived from the four Great Phenomena . . . this that is 'an empty village'<sup>2</sup>—this is that form which is the faculty of vision.

[710] What is that form which is not the faculty of vision?

<sup>1</sup> Here supply the answer in § 596, omitting the first term, and inserting 'the sphere of the tangible.'

<sup>2</sup> Here, of course, supply the spheres of the other three senses.

<sup>3</sup> For the full formula, see § 597.



The sphere of hearing . . . and bodily nutriment<sup>1</sup>—this is that form which is not, etc

[711] What is that form which is the faculty of hearing . . . smell . . . taste . . . body-sensibility?

The . . .<sup>2</sup> body, that is to say, the sentient principle, which is derived from the four Great Phenomena . . . this that is 'an empty village'—this is that form which is the faculty of . . . body sensibility

[712] What is that form which is not the faculty of . . . body sensibility?

The sphere of vision . . . and bodily nutriment—this is that form which is not, etc

[713] What is that form which is femininity (lit, the female faculty or potentiality)?<sup>3</sup>

That which is of the female, feminine in appearance, characteristics, occupation and deportment, feminine in condition and being—this is that form which is femininity

[713a] What is that form which is not femininity?

The sphere of vision . . . and bodily nutriment—this is that form which is not, etc<sup>4</sup>

[714] What is that form which is masculinity?

That which is of the male, masculine in appearance, characteristics, occupation and deportment, masculine in condition and being—this is that form which is masculinity

[715] What is that form which is not masculinity?

*Answer as in § 713a<sup>5</sup>*

<sup>1</sup> *I e*, answer as in § 596, omitting the first item, and inserting 'the sphere of the tangible'

<sup>2</sup> See §§ 601, 605, 609, 613

<sup>3</sup> See §§ 633 635

<sup>4</sup> [713a] is inadvertently omitted in the printed text

<sup>5</sup> §§ 713a, 715, and 717 are presumably identical with § 596, with the successive omission of the term excluded by each question, and with the insertion always of 'the sphere of the tangible'

[716] What is that form which is (the faculty of) vitality?

The persistence of these corporeal states, their subsistence, their going on, their being kept going on, their progress, continuance, preservation life life as faculty—this is that form which is (the faculty of) vitality

[717] What is that form which is not (the faculty of) vitality?

*Insuer as in § 713a*

[Intimation (vinuatti)]

[718] What is that form which is bodily intimation?

*Insuer as in § 636*

[719] What is that form which is not bodily intimation?

The sphere of vision and bodily nutriment—this is that form which is bodily intimation

[720] What is that form which is vocal intimation?

*Insuer as in § 637*

[721] What is that form which is not vocal intimation?

The sphere of vision and bodily nutriment—this is that form which is not etc.<sup>1</sup>

[Space and fluid]

[722] What is that form which is the element of space?

That which is space and belongs to space, is sky belongs to sky, is vacuum, belongs to vacuum, and is not in contact with the four Great Phenomena—this is that form which is the element of space

<sup>1</sup> Again in these two negative categories § 596 is presumably followed with corresponding omissions and insertion. See p 209, note 1

\* Cf with §§ 638, 652

[723] What is that form which is not the element of space?

*Answer as § 721*

[724] What is that form which is the element of fluidity?

That which is fluid and belongs to fluid, that which is viscid and belongs to viscid, the cohesiveness of form—this is that form which is the element of fluidity.

[725] What is that form which is not the element of fluidity?

*Answer as in § 721*

### [Modes of form]

[726] What is that form which is lightness of form?

That lightness of form which is its capacity for changing easily, its freedom from sluggishness and inertia—this is that form which is lightness of form

[727] What is that form which is not lightness of form?

The sphere of vision and bodily nutriment—this is that form which is not lightness of form

[728 731] *Questions on the other two modes of form 'plasticity' and 'wieldiness' are answered by the descriptions given in §§ 640, 641. The corresponding contradictory terms are described in the same terms as in § 727, viz as in § 596, with the omissions and insertion as indicated on p 216, n 5*

### [Evolution of form]

[732] What is that form which is the integration of form?

That which is accumulation of form is the integration of form—this is that form which is, etc.

[733] What is that form which is not the integration of form?

The sphere of vision                      and bodily nutriment—this is  
that form which is not, etc

[734-737] *Questions on the 'subsistence' 'decay, and  
'impermanence' of form and their contradictories are  
answered analogously with those in the group on Modes  
of form' the three positions being described as in §§ 642-645*

[Nutrition]

[740] What is that form which is bodily nutriment?

*This is answered as in § 646*

[741] What is that form which is not bodily nutriment?

The sphere of vision                      and the impermanence of  
form—this is that form which is not bodily nutriment

Such are the Categories of Form under Dual Aspects

[End of] the Exposition of the Pairs

## [CHAPTER III \

Categories of Form under Triple Aspects    Exposition  
of the Triplets]<sup>1</sup>

[742 744] What is that form which is

(1) *personal*<sup>2</sup> and *derived*?

The spheres of the five senses

(ii) *external* and *derived*?

The sphere of visible form                      and bodily nutriment<sup>3</sup>

(iii) *external* and *not derived*?

The sphere of the tangible and the fluid element

[745 747] What is that form which is

(1) *personal* and *the issue of grasping*?

The spheres of the five senses

<sup>1</sup> To lighten the tedium to the reader of looking through this lengthy analysis of form considered as of the self or of the not self taken in combination with the presence or absence of some other attribute I have attempted a mode of grouping the triplets. I have also curtailed each answer of that constant feature the concluding affirmation, termed in the Cy (p 55) the *appan*. Cf preceding answers

<sup>2</sup> *Ajjhattikam*. The word *personal* corresponds more strictly perhaps to *puggalikam* but it is less cumbersome than of or belonging to the self' while it is at the same time not an incorrect rendering. See p 207 n 1

<sup>3</sup> This presumably still refers to § 596, which these two first answers may be held to exhaust between them, without the insertion of 'the sphere of the tangible,' which comes under (iii) Cf the preceding chapter

(ii) *external and the issue of grasping* <sup>1</sup>

Femininity, masculinity, vitality, or whatever other form exists through karma having been wrought, whether it be in the spheres of visible form, odour, taste, or the tangible, in the spatial or the fluid element, in the integration or subsistence of form, or in bodily nutriment <sup>2</sup>

(iii) *external and not the issue of grasping* <sup>2</sup>

The sphere of sound, bodily and vocal intimation, the lightness, plasticity, wieldiness, decay, and impermanence of form, or whatever other form exists which is not due to karma having been wrought, whether it be in the spheres of visible form, odour, taste, or the tangible, in the spatial or the fluid element, etc [continue as in ii]

[748 750] What is that form which is

(i) *personal and both the issue of grasping and favourable to grasping* <sup>3</sup>

(ii) *external and both the issue of grasping and favourable to grasping* <sup>2</sup>

(iii) *external and not the issue of grasping but favourable to grasping* <sup>2</sup>

The answers are identical with those in the preceding triplet, taken in order <sup>3</sup>

[751 753] What is that form which is

(i) *personal and invisible* <sup>2</sup>

The spheres of the five senses

(ii) *external and visible* <sup>2</sup>

The sphere of visible form

(iii) *external and invisible* <sup>2</sup>

The sphere of sound . . . and bodily nutriment <sup>4</sup>

<sup>1</sup> Cf §§ 653, 654

<sup>2</sup> Saddayatanam, here repeated in the printed text, is omitted in h.

<sup>3</sup> In § 750 read kammassa before katatta

<sup>4</sup> Fill up from § 596 as before

[754 756] What is that form which is

(i) *personal and reacting (impingeing)* <sup>1</sup>

The spheres of the five senses

(ii) *external and impingeing* <sup>2</sup>

The spheres of the five kinds of sense objects

(iii) *external and non impingeing* <sup>3</sup>

Sex<sup>4</sup> and bodily nutriment

[757 759] What is that form which is

(i) *personal and a faculty* <sup>5</sup>

The five faculties of sense

(ii) *external and a faculty* <sup>6</sup>

Sex and vitality

(iii) *external and not a faculty* <sup>7</sup>

The sphere of visible form . and bodily nutriment <sup>8</sup>

[760 762] What is that form which is

(i) *personal and not one of the Great Phenomena* <sup>1</sup>

The spheres of the five senses

(ii) *external and belonging to the Great Phenomena* <sup>2</sup>

The sphere of the tangible and the fluid element <sup>3</sup>

(iii) *external and not one of the Great Phenomena* <sup>4</sup>

The spheres of the [other four kinds of sense objects]<sup>5</sup>  
and bodily nutriment

[763 765] What is that form which is

(i) *personal and not intimation* <sup>1</sup>

The spheres of the five senses

(ii) *external and intimation* <sup>2</sup>

Bodily and vocal intimation <sup>3</sup>

<sup>1</sup> See p 175 n 2 and p 183 n 1

<sup>2</sup> For sappatigham read appatigham

<sup>3</sup> This term is substituted as a convenient abbreviation for the indriyas of both sexes Cf § 596

<sup>4</sup> Supply as before from § 596

<sup>5</sup> See § 647 *et seq*

<sup>6</sup> Actually 'of visible form' See note 1

<sup>7</sup> See §§ 636, 637

(ii) *external and gross?*

The spheres of the five kinds of sense objects

(iii) *external and subtle?*

Sex and bodily nutriment

[778 780] What is that form which is

(i) *personal and near?*

The spheres of the five senses

(ii) *external and remote?*

Sex and bodily nutriment

(iii) *external and near?*

The spheres of the five kinds of sense objects

[781 783] What is that form which is

(i) *external and not the basis of visual contact?*

The spheres of the five kinds of sense objects and  
bodily nutriment

(ii) *personal and the basis of visual contact?*

The sphere of vision

(iii) *personal and not the basis of visual contact?*

The sphere of the other four senses

[784 786] What is that form which is

(i) *external and not a basis of*

*the feeling*

*the perception*

*the thinking*

*the visual cognition*

*that is born of visual contact?*

(ii) *personal and a basis of the feeling* *the visual*  
*cognition that is born of visual contact?*

(iii) *personal and not a basis of the feeling* *the*  
*visual cognition that is born of visual contact?*

*Insurers identical with those in the preceding triplet*

<sup>1</sup> See § 677 *et seq*

<sup>2</sup> See § 679 *et seq*

<sup>3</sup> Concerning the lacunæ in this and the following sentences on 'basis' cf § 681 *et seq* and notes



[787-789] What is that form which is

- (1) *external and not a basis of*  
*auditory*  
*olfactory*  
*gustatory*  
*bodily contact* ?

The spheres of the five kinds of sense objects and  
 bodily nutriment

- (ii) *personal and a basis of* *bodily contact* ?

The spheres of the other four senses respectively

- (iii) *personal and not a basis of* *bodily contact* ?

The sphere of vision hearing smell, taste

[790-792] What is that form which is

- (1) *external and not a basis of*  
*the feeling*  
*the perception*  
*the thinking*  
*the cognition of body*

that is born of *bodily contact* ?

- (ii) *personal and a basis of* *the cognition of body*  
*that is born of bodily contact* ?

- (iii) *personal and not a basis of* *the cognition of*  
*body that is born of bodily contact* ?

Answers identical with those in the preceding triplet taken  
 in order

[793-795] What is that form which is

- (1) *personal and not the object apprehended on occasion*  
*of visual contact* ?

The spheres of the five senses

- (ii) *external and the object apprehended on occasion of*  
*visual contact* ?

The sphere of visible form

- (iii) *external and not the object apprehended on occasion*  
*of visual contact* ?

The spheres of the other four kinds of sense objects  
 and bodily nutriment

[796-798] What is that form which is

(i.) *personal and not the object of*

*the feeling . . .*

*the perception . . .*

*the thinking . . .*

*the visual cognition*

*that is born of visual contact ?*

(ii.) *external and the object of . . . visual cognition ?*

(iii.) *external and not the object of . . . visual cognition ?*

*Answers identical with those in the preceding triplet, taken in order.*

[799-801] What is that form which is

(i.) *personal and not the object apprehended on occasion of*

*auditory .*

*olfactory . .*

*gustatory .*

*bodily contact ?*

*The spheres of the five senses*

(ii.) *external and the object apprehended on occasion of . . bodily contact ?*

*The sphere of the tangible*

(iii.) *external and not the object apprehended on occasion of . . . bodily contact ?*

*The spheres of the five kinds of sense objects . . . and bodily nutriment*

[802-804] What is that form which is

(i.) *personal and not the object of*

*the feeling . .*

*the perception . . .*

*the thinking . . .*

*the . . . cognition of body*

*that is born of . . . bodily contact ?*

*The spheres of the five senses.*

(ii) *external and the object of the . cognition of body  
that is born of bodily contact ?*

The sphere of the tangible

(iii) *external and not the object of the cognition of  
body that is born, etc*

The spheres of the other four kinds of sense objects  
and bodily nutriment

[805 807] What is that form which is

(i) *external and not the sphere of vision ?*

The spheres of the five kinds of sense objects and  
bodily nutriment

(ii) *personal and the sphere of vision ?*

The eye, that is to say the sentient organ which is  
derived from the four Great Phenomena this that is  
'an empty village —this, etc <sup>1</sup>

(iii) *personal and not the sphere of vision ?*

The spheres of the other four senses

[808 810] What is that form which is

(i) *external and not the sphere of hearing, smell, taste,  
or body sensibility ?*

The spheres of the five kinds of sense objects and  
bodily nutriment

(ii) *personal and the sphere of body sensibility ?*

The body, that is to say the sentient organ, which is  
derived from the Great Phenomena this that is 'an  
empty village'—this etc

(iii) *personal and not the sphere of body sensibility ?*

The spheres of the other four senses

[811 813] What is that form which is

(i) *personal and not the sphere of smell, of touch ?*

The spheres of the five senses

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<sup>1</sup> For this and similar answers in following triplets see  
§ 597 et seq

(ii) *external and the sphere of visible form* <sup>2</sup>

That form which, derived from the four Great Phenomena, is visible under the appearance of colour      this  
that is the element of visible form—this, etc <sup>1</sup>

(iii) *external and not the sphere of visible form* <sup>2</sup>

The spheres of the other four kinds of sense objects  
and bodily nutriment

[814 816] What is that form which is

(i) *personal and not the sphere of sound or of odour or  
of taste or of the tangible* <sup>2</sup>

The spheres of the five senses

(ii) *external and the sphere of      the tangible* <sup>1</sup>

The earthy (solid) element etc      this that is the  
constituent element of the tangible—this etc <sup>2</sup>

(iii) *external and not the sphere of      the tangible* <sup>2</sup>

The spheres of the other four kinds of sense objects  
and bodily nutriment

[817 819] What is that form which is

(i) *external and not the element of vision* <sup>2</sup>

The spheres of the five kinds of sense objects      and  
bodily nutriment

(ii) *personal and the element of vision* <sup>2</sup>

The sphere of vision

(iii) *personal and not the element of vision* <sup>2</sup>

The other four senses

[820 822] What is that form which is

(i) *external and not the element of hearing, smell taste  
or body sensibility* <sup>2</sup>

The spheres of the five kinds of sense objects      and  
bodily nutriment

(ii) *personal and the element of      body sensibility* <sup>2</sup>

The sphere of      body sensibility

<sup>1</sup> See § 617

<sup>2</sup> See § 618

(iii) *personal and not the element of body sensibility?*

The spheres of the other four senses

[823 825] What is that form which is

(i) *personal and not the element of visible form?*

The spheres of the five senses

(ii) *external and the element of visible form?*

The sphere of visible forms

(iii) *external and not the element of visible form?*

The spheres of the other four kinds of sense objects and bodily nutriment

[826 828] What is that form which is

(i) *personal and not the element of sound, odour, taste or the tangible?*

The spheres of the five senses

(ii) *external and the element of the tangible?*

The sphere of the tangible

(iii) *external and not the element of the tangible?*

The spheres of the five kinds of sense objects and bodily nutriment

[829 831] What is that form which is

(i) *external and not the faculty of vision?*

The spheres of the five kinds of sense objects and bodily nutriment

(ii) *personal and the faculty of vision?*

The sphere of vision

(iii) *personal and not the faculty of vision?*

The spheres of the other four senses

[832 834] What is that form which is

(i) *external and not the faculty of hearing, smell taste, or body sensibility?*

The spheres of the five kinds of sense objects and bodily nutriment

(ii) *personal and the faculty of body sensibility?*

The body, that is to say the sentient organ which is derived from the four Great Phenomena this that is 'an empty village'—this, etc

(iii) *personal and not the faculty of body sensibility?*

The spheres of the other four senses

[835 837] What is that form which is

(i) *personal and not the potentiality of femininity?*

The spheres of the five senses

(ii) *external and femininity?*

That which is of the female, female in appearance etc  
[continue as in § 633]

(iii) *external and not femininity?*

The spheres of the five kinds of sense objects and  
bodily nutriment

[838 840] What is that form which is

(i) *personal and not the potentiality of masculinity? etc*

The questions and answers in this triplet are exactly analogous with those in the foregoing, § 634 constituting the answer to (ii)

[841 843] This triplet is on 'vitality, and is also exactly analogous with that on 'femininity, § 635 being substituted in (ii)

[844 846] What is that form which is

(i) *personal and not bodily intimation?*

The spheres of the five senses

(ii) *external and bodily intimation?*

That tension, intension, tense state of the body, etc  
[continue as in § 636]

(iii) *external and not bodily intimation?*

The spheres of the five kinds of sense objects . . and  
bodily nutriment

[847-849] This triplet is on 'vocal intimation,' and similar to the foregoing, § 637 being quoted as the answer to the second question

[850-876] Here follow ten triplets on the presence or absence, in form that is personal or external, of the ten following attributes—identical with those ending the categories according to Pairs (§§ 722-741)

the element of space,	the integration of form,
the element of fluidity,	the subsistence of form,
the lightness of form,	the decay of form,
the plasticity of form,	the impermanence of form,
the wieldiness of form,	bodily nutriment

Questions and answers in each of these triplets are identical with those in the triplet last set out on 'bodily intimation' (§§ 844-846), the only varying elements being the specific kind of form inquired into and its definition in the second answer of each triplet. Thus the schema of the questions is

- (i) personal and not
- (ii) external and
- (iii) external and not <sup>1</sup>

Such are the Categories of Form under Threelfold Aspects  
[End of] the Exposition of Triplets

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<sup>1</sup> There are several omissions in the printed text, breaking into the symmetry of the triplets, viz. question and answer (ii) on *akāśadhātu* (following § 851), question and answer (iii) on *rupassa upacayo* (following § 865), question and answer (i) on *rupassa santati* (following § 865). These, if duly inserted, would bring the number of questions (and answers) at the end of this chapter up to 879, instead of 876. Had the triplets been grouped as such, the omissions would not have been possible.

## [CHAPTER IV

### Categories of Form under Fourfold Aspects ]<sup>1</sup>

#### [Derivation—Work of Karma ]

[877 880] What is that form which is

(1) *derived and the issue of grasping?*

The spheres of the five senses, the potentialities of sex and vitality or whatever other form exists through karma having been wrought, whether it be in the sphere of visible forms<sup>2</sup> odours or tastes, the element of space, the integration or subsistence of form, or bodily nutriment

(2) *derived and not the issue of grasping?*

The sphere of sounds, bodily and vocal intimation, the lightness, plasticity, and wieldiness of form or whatever other form exists which is not due to karma having been

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<sup>1</sup> The logical method in this division is familiar enough namely (where capitals represent positive, and uncials, negative terms), AB Ab aB ab. The former term in the pair combined is with its negative a relative constant there being a series of only six, namely, the concept of form as derived as the product of karma as that which breeds karma (literally is karma *ukh* or karma *us*) as impressing the senses as faculty and as one of the elements (*i.e.*, the opposite of derived, conceived positively). The latter five of these six are in turn used as the relatively variable term, with the addition of three others the concept of form with respect to grossness or delicacy, to distance and to visibility.

<sup>2</sup> On sound and karma see p. 201, n. 4



wrought, whether it be in the spheres of visible forms, odours, or tastes, the element of space, the integration or subsistence of form, or bodily nutriment

(iii) *underived and the issue of grasping?*

[Form] due to karma having been wrought, which is in the sphere of the tangible and the fluid element

(iv) *underived and not the issue of grasping?*

[Form] not due to karma having been wrought, which is in the sphere of the tangible and the fluid element

[Derivation—Production of Karma]

[881 884] What is that form which is

(i) *derived and both the issue of grasping and favourable to it?*

(ii) *derived and not the issue of grasping but favourable to it?*<sup>1</sup>

(iii) *underived and both the issue of grasping and favourable to it?*

(iv) *underived and not the issue of grasping but favourable to it?*<sup>2</sup>

The four answers are respectively identical with those in the preceding group

[Derivation—Impact]

[885 888] What is that form which is

(i) *derived and impinging?*

The spheres of the five senses, and of visible form, sound, odour and taste

(ii) *derived and non impinging?*

Sex . . . and bodily nutriment

(iii) *underived and impinging?*

The sphere of the tangible

(iv) *underived and non impinging?*

The fluid element

<sup>1</sup> See § 656 n 1

<sup>2</sup> Read na before kammassa in the answer

## [Derivation—Bulk]

[889 892] What is that form which is

- (i) *derued and gross?*
- (ii) *derued and subtle?*
- (iii) *underued and gross?*
- (iv) *derued and subtle?*

*Answers respectively identical with those in the preceding group*

## [Derivation—Proximity]

[893 896] What is that form which is

- (i) *derued and remote?*
- Sex and bodily nutriment
- (ii) *derued and near?*

The spheres of the five senses, and those of visible form  
sound, odour and taste

- (iii) *underued and remote?*

The fluid element

- (iv) *underued and near?*

The sphere of the tangible

## [Work of Karma—Visibility]

[897 900] What is that form which is

- (i) *the issue of grasping and visible?*

The sphere of visible form which is due to karma having  
been wrought

- (ii) *the issue of grasping and invisible?*

The spheres of the five senses sex and vitality, or  
whatever other form exists through karma having been  
wrought, whether it be in the spheres of odour, taste, or  
the tangible, the elements of space or fluidity, the integra-  
tion or subsistence of form or bodily nutriment

- (iii) *not the issue of grasping<sup>1</sup> and visible?*

The sphere of visible form which is not due to karma  
having been wrought

<sup>1</sup> In the printed text read *anupadinnaṃ*

(ii) *the issue of grasping and not great phenomenon?*

The spheres of the five senses, sex, vitality, or whatever other form exists through karma having been wrought, in the element of space, in the integration or subsistence of form, or in bodily nutriment

(iii) *not the issue of grasping but great phenomenon?*

The sphere of the tangible and the fluid element which are not due to karma having been wrought

(iv) *not the issue of grasping nor great phenomenon?*

The sphere of sound, bodily and vocal intimation, the lightness plasticity, wieldiness, decay and impermanence of form, or whatever other form exists which is not due to karma having been wrought, whether it be in the spheres of visible form, odour or taste, in the element of space in the integration or subsistence of form, or in bodily nutriment

#### [Work of Karma—Bulk]

[909 912] What is that form which is

(i) *the issue of grasping and gross?*

(ii) *the issue of grasping and subtle?*

(iii) *not the issue of grasping and gross?*

(iv) *not the issue of grasping and subtle?*<sup>1</sup>

*Answers respectively identical with the four in the next preceding group but one (§§ 901 904)*

#### [Work of Karma—Proximity]

[913 916] What is that form which is

(i) *the issue of grasping and remote?*

(ii) *the issue of grasping and near?*

(iii) *not the issue of grasping and remote?*

(iv) *not the issue of grasping and near?*

*Answers identical with those in the preceding group (i.e., with those in §§ 901 904), but having the order of the first and second answers interchanged, as well as that of the third and fourth*

<sup>1</sup> In the answer to this question the printed text has omitted to insert *apodhatu*. Cf §§ 892 and 880

[917 936]

*In the next five groups of four, form is considered as a combination of (a) 'the issue of grasping and favourable to grasping' and either 'visible,'<sup>1</sup> 'impingeing, 'a great phenomenon, 'gross' or 'remote,' or the opposites of these five taken successively (b) 'not the issue of grasping, but favourable to grasping,' and the five above named attributes and their opposites taken successively. Thus the questions are analogous to, and the answers identical with, those in the preceding five groups (§§ 897 916)*

## [Impact—Faculty]

[937 940] What is that form which is

(i) *impingeing and faculty?*

The faculties of the five senses

(ii) *impingeing and not faculty?*

The five kinds of sense objects

(iii) *non impingeing and faculty?*

Sex and vitality

(iv) *non impingeing and not faculty?*

Bodily and vocal intimation and bodily nutriment

## [Impact—Great Phenomenon]

[941 944] What is that form which is

(i) *impingeing and a great phenomenon?*

The sphere of the tangible

(ii) *impingeing and not a great phenomenon?*

The spheres of visible form, sound, odour and taste

(iii) *non impingeing and a great phenomenon?*

The fluid element

(iv) *non impingeing and not a great phenomenon?*

Sex . and bodily nutriment

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<sup>1</sup> In the answer to the first question, § 917, read na before kammaṣṣa

## [Faculty (Potentiality)—Bulk]

[945 948] What is that form which is

(i) *faculty and gross* ?

The faculties of the five senses

(ii) *faculty and subtle* ?

Sex and vitality

(iii) *non faculty and gross* ?

The spheres of the five kinds of sense objects

(iv) *non faculty and subtle* ?

Intimation and bodily nutriment

## [Faculty (Potentiality)—Proximity]

[949 952] What is that form which is

(i) *faculty and remote* ?

Sex and vitality

(ii) *faculty and near* ?

The faculties of the five senses

(iii) *non faculty and remote* ?

Intimation and bodily nutriment

(iv) *non faculty and near* ?

The spheres of the five kinds of sense objects

## [Great Phenomenon—Bulk.]

[953 956] What is that form which is

(i) *a great phenomenon and gross* ?

The sphere of the tangible

(ii) *a great phenomenon and subtle* ?

The fluid element

(iii) *not a great phenomenon and gross* ?The spheres of the five senses and of visible form, sound,  
odour and taste(iv) *not a great phenomenon and subtle* ?

Sex . and bodily nutriment

## [Great Phenomenon—Proximity]

[957-960] What is that form which is

(i) *a great phenomenon and remote*?

The fluid element

(ii) *a great phenomenon and near*?

The sphere of the tangible

(iii) *not a great phenomenon and remote*?

Sex and vitality.

(iv) *not a great phenomenon and near*?

The spheres of the five senses and of visible form, sound, odour and taste

## [Form as Seen Heard Imagined, Understood]

[961] (i) The sphere of visible form is Form Seen,

(ii) The sphere of sound is Form Heard,

(iii) The sphere of odour, taste and the tangible  
is Form Imagined,<sup>1</sup>

<sup>1</sup> Mutam I am under the impression that the first three members of this group are survivals of an older tradition, belonging to an age when the five senses had not been co-ordinated by psychological analysis comparable to that effected by the earlier Buddhist school, and when *mano* and its function, expressed here (in part) by this old past participle, were more vaguely conceived. In the *Praṇa Upanishad*, c. 9, which may or may not be older than the *Ahludhamma*, either the five senses are grouped as above under *manas*, eye and ear, or the last two are alone held worthy to rank with the divine elements of life. If it be contended that the former interpretation is not plausible, it should be remembered that, in the far older *Bṛhadāraṇyaka Upanishad* (i, 5, 9), it is said that by *manas* we know when we are *touched* from behind. It is as though the tradition were endeavouring to say, Smell, taste, touching, *without* the aid either of sight or of hearing, require a greater effort of inference, of mental construction, of imagination, to realize the external cause, or potential concrete mental percept, than either sight or hearing.

(iv.) All form is Form Cognized by the mind <sup>1</sup>

Such are the Categories of Form under Fourfold Aspects.  
[End of] the Groups of Four.

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Buddhaghosa, who here resumes his parable (Asl 338), paraphrases *mutam* by *munitva jānitabbatthena*, and by *phusitva pi ñinuppattikaranato*

<sup>1</sup> *Manasa viññatam*, that is, *manoviññānena jānitabbam*. *Ibid*

## [CHAPTER V

### The Category of Form under a Fivefold Aspect (*pañcavi- dhena rūpasangaho*)<sup>1</sup>

[962-966] What is that form which is

(1) *earth element* (*pathavi dhātu*)?<sup>2</sup>

That which is hard, rough, hardness, rigidity, whether it be of the self,<sup>3</sup> or external, or the issue of grasping,<sup>3</sup> or not the issue of grasping

<sup>1</sup> The essential mark (*lakṣhanam*) of the earth element is given as 'hardness' (*kakkhalattam*, Asl., 332). This may very likely have conveyed to Buddhists what we understand by 'solid,' when the implication is density as opposed to what is liquid or gaseous, and it was tempting to use solidity in preference to hardness. But the former term is ambiguous, for it may mean the opposite of plane surface, and *kakkhalattam* cannot be strained to mean that. Again, the opposite of the latter term is neither liquid nor flat, but soft or pliant. Further, compare its use in describing gravel or stone food in Mil 67, where we should certainly use 'hard.' The other characteristics of *pathavi dhātu* are said to be establishing a fulcrum or *ṛṇṇ* *ṛṇṇ*, *patitthanam*), and accepting (*sampaticchanam*), the import of the latter term not being very clear.

<sup>2</sup> *Ajjhattam*. See § 673, note, and § 712, note.

<sup>3</sup> In the Commentary, p. 338, where *upādinnam* is said to be *na kammāsamutthānam* etc., the negative particle must have crept in by some error, that which is *upādinnam* being essentially due to karma. See Dh 5, §§ 653, 651, Asl., pp. 46, 337 (§ 661), etc. Generally, says Buddhaghosa, the bony framework of the body (the most solid part of one's self, *sarīratthakam*) is here



(ii) *fluid element (apodhatu)?*

That which is fluid, belonging to fluid, viscid, belonging to what is viscid, the cohesiveness of form, whether it be of the self or external, or the issue of grasping or not the issue of grasping<sup>1</sup>

(iii) *flame element (tojodhatu)?*

That which is flame, belonging to flame, heat, belonging to heat, hot belonging to what is hot, whether it be of the self, or, etc [*continue as in preceding*]

(iv) *air element (vayodhatu)?*

That which is air, belongs to air [the fluctuation] the inflation<sup>2</sup> of form, whether it be of the self, or, etc

referred to For this, while it may, or may not be upadinnaṃ, is said to be wholly the issue of grasping when signifying that which is taken, laid hold of infected

<sup>1</sup> See § 652 note The essential characteristics of apodhatu are said to be flowing (paggharanam) expansion or spreading (bruhanam, cf p 12, note 3 Mil 317) and congress (sangaho Asl, *ibid*) The last term may possibly be an attempt to express what we term loosely enough 'water always finding its own level' The internal or personal apo is distributed as bile, phlegm pus blood, sweat serum tears, and so on M i 42

<sup>2</sup> Never aggr or fire in the Buddhist books The essential characteristics are said to be (Asl *ibid*) heat ripening maturing (paripacanam) and softening By the heat within food and drink are digested M, *loc cit*

<sup>3</sup> The text reads here both chambhitattam and tham bhitattam fluctuation (quaking) and inflation The former term however is not elsewhere in the Atthasālini applied to vayo the latter with the intensive vi, is declared to be the characteristic mark of vayo other features of the element being onward movement (samudiranam) and downward force (abhinīharam—*sic lege* Cf D i 76 M i 119 Asl 332) Now Buddhaghosa passes over chambhitattam in silence but explains tham bhitattam Again though this is of course not conclusive only the single term tham bhitattam rupassa seems to be called for by the parallel bandhanat tam rupassa (cohesiveness) in the description of fluidity It is significant also that K. omits chambhitattam On

(v.) *derived* <sup>1</sup>

The spheres of the five senses . . . and solid nutriment

Such is the Category of Form under a Fivefold Aspect.

[End of] the Group of Five.

these grounds taken together, I should be inclined to doubt the original inclusion of the term. The instance chosen to illustrate the inflating function characteristic of *vāyo* is that of the sheaths or stems of lotuses and reeds which are 'filled with air,' or wind (*vātapunnāni*).

<sup>1</sup> 'Derived' (*upādā*) is the opposite of (i.) to (iv.). See §§ 647, 648.

## [CHAPTER VI

### The Category of Form under a Sixfold Aspect ]

[967]

- (i) The sphere of visible forms is form cognizable by sight
- (ii) The sphere of sounds is form cognizable by hearing
- (iii) The sphere of odours is form cognizable by smell
- (iv) The sphere of tastes is form cognizable by taste
- (v) The sphere of the tangible is form cognizable by body sensibility
- (vi) All form is form cognizable by the mind

Such is the Category of Form under a Sixfold Aspect  
[End of] the Group of Six

[CHAPTER VII.

The Category of Form under a Sevenfold Aspect ]

[968]

- (i.) The sphere of visible form is form cognizable by sight.
- (ii.) The sphere of sound is form cognizable by hearing.
- (iii.) The sphere of odour is form cognizable by smell
- (iv.) The sphere of taste is form cognizable by taste.
- (v.) The sphere of the tangible is form cognizable by body-sensibility.

[969]

- (vi.) The spheres of visible form, sound, odour, taste, and the tangible are form cognizable by the element of ideation.
- (vii) All form is form comprehensible by the element of representative intellection.

Such is the Category of Form under a Sevenfold Aspect  
[End of] the Group of Seven.

## [CHAPTER VIII

### The Category of Form under an Eightfold Aspect ]

[970]

- (i) The sphere of visible form is form cognizable by the eye
- (ii) The sphere of sound is form cognizable by the ear
- (iii) The sphere of odour is form cognizable by the nose
- (iv) The sphere of taste is form cognizable by the tongue
- (v) Pleasurable agreeable contact obtainable by touch is form cognizable by the body
- (vi) Unpleasant disagreeable contact obtainable by touch is form cognizable by the body
- (vii) The spheres of the five kinds of sense objects are form cognizable by ideation
- (viii) All form is form comprehensible by representative intellection

Such is the Category of Form under an Eightfold Aspect  
[End of] the Group of Eight

## [CHAPTER IX

### The Category of Form under a Ninefold Aspect ]

[971 978] What is that form which is

- (i) the faculty of vision?
- (ii) the faculty of hearing?
- (iii) the faculty of smell?
- (iv) the faculty of taste?
- (v) the faculty of body sensibility?
- (vi) the potentiality of femininity?
- (vii) the potentiality of masculinity?
- (viii) the potentiality of vitality?

*The eight answers are those given in the original descriptions of the eight faculties or potentialities enumerated (§§ 597, 601, 605, 609, 613, 633 535)*

(ix) What is that form which is not faculty?

The spheres of the five kinds of sense objects . . .<sup>1</sup> and bodily nutriment

Such is the Category of Form under a Ninefold Aspect

[End of] the Group of Nine

---

<sup>1</sup> That is to say, the remainder of § 596, but omitting of course, the three 'indriyas' of the senses and vitality, and presumably inserting 'the element of solidity' (§ 596, 203 n 3).

[CHAPTER X.]

The Category of Form under a Tenfold Aspect ]

[974, 975] *The first eight questions and answers are identical with the first eight in the preceding group*

[976, 977] What is that form which is

(ix) *not faculty but impingeing?*

The spheres of the five kinds of sense objects

(x) *not faculty and non impingeing?*

Intimation<sup>1</sup> and bodily nutriment

Such is the Category of Form under a Tenfold Aspect

[End of] the Group of Ten

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<sup>1</sup> That is to say, the remainder of § 596, beginning at bodily intimation and presumably inserting 'the element of fluidity'

[CHAPTER XI.

The Category of Form under an Elevenfold Aspect.]

[978, 979] What is that form which is

- (i.) the sphere of vision?
- (ii.) the sphere of hearing?
- (iii.) the sphere of smell?
- (iv.) the sphere of taste?
- (v.) the sphere of body-sensibility?
- (vi.) the sphere of visible form?
- (vii.) the sphere of sound?
- (viii.) the sphere of odour?
- (ix.) the sphere of sapids?
- (x.) the sphere of the tangible?

*Answers as in §§ 597, 601, 605, 609, 613, 617, 621, 625, 629, 649 respectively.*

[980]

- (xi.) What is that form which is invisible, non-impinging, and included in the sphere of [mental] states?<sup>1</sup>

Sex . . . and bodily nutriment.

Such is the Category of Form under an Elevenfold Aspect.

[End of] the Group of Eleven.

[End of] the Division of Form.

[End of] the Eighth Portion for Recitation.

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<sup>1</sup> Dhammāyatana-pariyāpannam. For the full content of the answer, see, as before, the last fourteen items in § 596



## [BOOK III

### THE DIVISION ENTITLED 'ELIMINATION'

(nikkhepa kandaṃ)<sup>1</sup>

#### PART I

#### CHAPTER I

#### The Group of Triplets (tikāṃ) ]

[981] Which are the states that are good?

The three roots of good (karma),<sup>2</sup> to wit, absence of lust, absence of hate, absence of dulness, the skandhas of

---

<sup>1</sup> Or rejection. According to the Cy (344, 345), the various classes into which the states of the moral consciousness were distinguished (dhamma vibhago) are now to be set forth by a method which, in its greater conciseness, is a rejection or discarding of the relatively more detailed exposition (vitthara desanāṃ) of Book I. 'Any intelligent person can recognise,' for instance, that in the concise terms in which the answer to question [981] is couched, the answer to question [1], among others, is involved. Relatively to the following Atthakatha, on the other hand (§ 1368 to end in the printed text), this method is in its turn less concise, more detailed.

<sup>2</sup> By 'root' is meant 'cause, condition, bringing to pass, generating, originating, producing.' And 'since there is no such thing as good detached from a root,' all good is hereby included. Asl 344

feeling, perception, syntheses and intellect when they are associated with those three roots; whatever action, bodily, vocal and mental,<sup>1</sup> springs from those three roots

[982] Which are the states that are bad?

The three roots of bad (karma), to wit, lust, hate, dulness, the Corruptions that are united with them,<sup>2</sup> the skandhas of feeling, perception, syntheses and intellect when these are associated with them, whatever action, bodily, vocal and mental, springs from them

[983] Which are the states that are indeterminate?

The results of good and bad states taking effect in the worlds of sense, form, or the formless, or in the [life that is] Unincluded,<sup>3</sup> the skandhas of feeling, perception, syntheses and intellect<sup>4</sup> those states, moreover, known as *kiriyā* thoughts,<sup>5</sup> which are neither good, nor bad, nor the results of karma, lastly, all form and uncompounded element<sup>6</sup>

[984] Which are the states that are associated with a feeling of ease?

The skandhas of perception, syntheses and intellect<sup>7</sup> (the

<sup>1</sup> *Manokammam*, inadvertently omitted in the printed text Cf § 982 and *passim*

<sup>2</sup> *Tad ekattha ca kilosa Ekattam* is defined (Asl 315) as located in one and the same *thought* by virtue of a common origin, or in one and the same *person*, by virtue of a common exclusion to wit here of corrupt or faulty states On *kilosa*, see § 1229 *et seq*

<sup>3</sup> *Apariyapanna* See below, § 912, also § 593

<sup>4</sup> To save much repetition throughout this division, these four skandhas are henceforward referred to as 'the four skandhas'

<sup>5</sup> *Dhamma kiriyā* Cf § 566 *et seq*

<sup>6</sup> In the printed text *sankhatā* should be *asankhatā*

<sup>7</sup> The skandha of feeling is in this case the predominating factor, and not reckoned as merely an associate or sub-ordinate function in consciousness (Tamp should be inserted before *sampayutto* in the text)

feeling itself being excepted) are the states associated [with the consciousness arising] in an ease yielding soil,<sup>1</sup> whether it belong to the worlds of sense or of form, or to the life that is Unincluded

[985] Which are the states that are associated with distressful feeling?

The skandhas of perception, syntheses and intellect (the feeling itself being excepted) are the states associated [with the consciousness arising] in a distressful soil belonging to the sensuous universe

[986] Which are the states that are associated with feeling that is neither painful nor pleasant?

The skandhas of perception, syntheses and intellect (the feeling itself being excepted) are the states associated [with the consciousness arising] in a neutral soil, whether it belong to the worlds of sense, form, or the formless, or to the life that is Unincluded

[987] Which are the states that are results?

The results of good and bad states which take effect in the worlds of sense, form and the formless and in the life that is Unincluded, [in other words] the four skandhas<sup>2</sup>

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<sup>1</sup> Sukha bhumīyam I have kept to the more literal rendering of bhumī here in preference to some such term as 'stage' (as in § 277 *et seq*) or 'source' because of the analogy drawn by the Cy (p 346) — just as by saying 'This is a sugar soil or a rice land' we mean localities where these products thrive so by sukha bhumī, etc we mean a thought (or state of mind, cittaṃ), which is the place (or occasion, thanaṃ) for the uprising of ease (or happiness)

<sup>2</sup> K. invariably places a colon before that enumeration of four or more skandhas which is part of the usual procedure in these triplets. There is nothing explicit in the Cy to justify my interpretation by the parenthesis 'in other words' of the somewhat amorphous construction of the answers thus punctuated. But I gather from its remarks that in these concentrated replies, the skandha list represents the preceding half of the answer, in which it occurs *under*

[988] Which are the states that involve resultant states<sup>21</sup>

Good and bad states belonging to the worlds of sense, form and the formless, or to the life that is Unincluded, [in other words] the four skandhas

[989] Which are the states that neither are results nor have the quality of involving resultant states?

Those states concerning action which are neither good, nor bad, nor the results of karma, all form, moreover, and uncompound element

[990] Which are the states that are both the issue of grasping and favourable to it?

The co-Intoxicant<sup>22</sup> results of good and bad states taking effect in the worlds of sense, form or the formless, in other words, the four skandhas, such form, moreover, as is due to karma having been wrought

[991] Which are the states that are not the issue of grasping but are favourable to grasping?

Good and bad co-Intoxicant states taking effect in the worlds of sense, form, or the formless, in other words the four skandhas, those states, moreover, known as karmic thoughts, which are neither good, nor bad, nor the results of karma, as well as such form as is not due to karma having been wrought.

[992] Which are the states that are neither the issue of grasping nor favourable to it?

as an aspect viz., rāsanthana, or that of groups in consciousness. This is really the method followed in detail throughout Book I, but here in more outline—first a reply in terms of dhammā then the Summary, which is *earlier*, at least in terms of skandhas. Cf. c. 1, §§ 431-441, 441a-442. Also Aśl 152.

<sup>21</sup> Vipākadhamma dhamma pariphrasā (Aśl 152) i.e. vipāka-sambhava-dhamma states having a result-nature or quality of result. See above p. 164.

<sup>22</sup> See § 103 et seq.

<sup>23</sup> Saṁvāsa. See § 104 et seq.

The Paths that are the Unincluded,<sup>1</sup> and the Fruits of the Paths,<sup>2</sup> and uncompound element

[993] Which are the states that are corrupt and baneful?<sup>3</sup>

The three roots of bad (karma), to wit, lust, hate dulness, the Corruptions that are united with them, the four skandhas when these are associated with them, whatever action, bodily, vocal and mental, springs from them

[994] Which are the states that are not corrupt but baneful?

Good and indeterminate co Intoxicant states taking effect in the worlds of sense form and the formless, in other words, the *five*<sup>4</sup> skandhas

<sup>1</sup> See p 165, note 2 The term *apariyapanna*, when applied to dhamma and used in an ethico psychological sense is described as here in terms of path fruit and un compound element See § 1287 Its positive correlate is paraphrased, in Asl 50, by 'contained in the threefold cycle of existence (*i.e.*, the worlds of sense, form etc) I do not know whether *apariyapannam* with this lofty significance occurs in either of the older Pitakas But it appears in K V 507, where it is declared a heresy to hold that any mere speculative opinion was of the Unincluded and where the content of the latter concept is more amply set forth than in our manual

<sup>2</sup> Read *ca* after *maggaphalanī* The commentator vindicates the status of the arahat, here alluded to, as being free from all 'grasping' as follows Although the skandhas (the temporary being) of the arahat may become a cause of grasping to those who say, Our mother's brother, the Thera! Our father's brother, the Thera! yet there is no grasping, no infection attaching to the Paths, the Fruits and Nirvana For just as there is no inducement to mosquitoes to alight on a ball of iron which has been heated all day, so these Things, by their excessive glory do not attract the grasp of craving, pride or false opinion

<sup>3</sup> Or corrupting See § 1229 (note) *et seq*

<sup>4</sup> Beginning with the skandha of material form

[999] Which are the states that are accompanied by joy?

The four skandhas (joy being excluded) which are associated [with the consciousness arising] in a soil yielding joy, whether it belong to the worlds of sense or form, or to the life that is Unincluded.

[1000] Which are the states that are accompanied by ease?

The skandhas of<sup>1</sup> perception, syntheses and intellect (ease being excluded) which are associated [with the consciousness arising] in an ease yielding soil, whether it belong to the worlds of sense or form, or to the life that is Unincluded

[1001] Which are the states that are accompanied by disinterestedness?

The skandhas of perception syntheses and intellect (disinterestedness being excluded) which are associated [with the consciousness arising] in a soil favourable to disinterestedness, whether it belong to the worlds of form or the formless, or to the life that is Unincluded

[1002] Which are the states that are to be put away by insight?<sup>2</sup>

<sup>1</sup> 'Joy' is not counted as a mode of feeling, but as a 'synthesis' (see p 11, note 4) 'ease, however, and 'disinterestedness' being two of the three modes of feeling this skandha ceases to be merely an associated state

<sup>2</sup> Dassanam, lit, seeing or vision. In view of what can and can not be put away by 'insight,' it must be remembered that the term is here used in the technical sense it possesses for Buddhist ethics and means the mental awakening, or intellectual conversion, by which one became a sot'patti and entered the First Path—and no more. Asl 356, 357, 43. It was the vehicle for breaking the three Fetters named here, and numbered as 4th 5th and 6th in the list of ten named later (§§ 1113, 1123, note). It represented a certain vantage point for mind and heart, from which the Promised Land of Nirvana was caught sight of, and the fact of impermanence first discerned (see the standard passage on this and nana dassanam, D i 76)

The three Fetters,<sup>1</sup> to wit, the theory of individuality, perplexity, and the contagion of mere rule and ritual

In this connexion

[1003] *What is the 'theory of individuality'?*<sup>2</sup>

as well as the futility of Substantialist theories, and the impotence of a religion of rules and works. Confidence in the new methods sprang up with the wider vision. *Dassanam* was powerless to remove the cosmic processes of life and mind, the collocations of phenomena, the evolution of karma, the infinite mystery of the extra-sensuous (see § 1008 and note). On various ways of attaining this insight, see the interesting *Kimsuka Sutta*, S iv 191. Relatively to the higher standpoints to be gained it might rather, says *Buddhaghosa*, be called *no vision*. For even as a man, bound on some mission to a king if he saw the latter pass afar off on his elephant, would say, if questioned, that he had not seen him, he not having accomplished his mission, so the convert, though he have caught his first glimpse of Nirvana, yet because of all he has to do in the getting rid of evil, is said to have no vision. His knowledge consists in a contemplation of the Path.

<sup>1</sup> On the Fetters, see § 1113 *et seq*.

<sup>2</sup> *Sakkaya ditthi*, embodying one of the most dangerous of all delusions from the Buddhist point of view, is by the *Cy* (p 348) connected with *kayo*, the phenomenal compound of five skandhas, and either with *sat*, in the sense of (noumenal) being, or with *sayam*, one's own. *Cf* S N, verses 950, 951, *Dhp*, verse 367. The latter explanation—*sakkaya*—is probably correct (*cfr* E. Muller, 'Pali Grammar,' p 19). 'Individuality,' then, stands for this skandha complex, which we should now speak of as 'body and soul' (or mind). Both term and theory are discussed by *Dhammavinaya* in M i 299 *et seq*. (See an article by the writer in *J R A S*, 1894 p 324.) The fourth *Upadana*, or 'Grasping after a theory of soul,' is described in identical terms. See § 1217.

*Ditthi* which is here rendered by 'theory,' and which might with equal propriety be translated by 'speculation' or 'views'—all four terms having a common etymological basis in the notion of seeing or things seen—is in the answer rendered by 'opinion' as fitting better that 'mass of notions current among the mass of men' which in the

When in this world<sup>1</sup> the ignorant,<sup>2</sup> average<sup>3</sup> man who perceives not the Noble Ones,<sup>4</sup> who comprehends not, nor

case of the puthujjano does service for organized knowledge Gotama might possibly have approved the Platonic description of δῶξα as 'something more dusky than knowledge, more luminous than ignorance' To translate by 'heresy' or 'delusion' has the disadvantage of necessitating the use of other terms in the case of sound dīṭṭhi, such as that described, in M P S, Bh I, as dīṭṭhi ariya niyyanika Cf below, § 1366

<sup>1</sup> Idha a term, as the Cy says, either of localization or of instance in giving instruction, here used in the former sense, and meaning occurrence in the world Asl 848

<sup>2</sup> Assutavaṃ lit, one who has not heard, i.e. not been taught, who through lack of investigation inquiry, acquiring in such matters as skandhas, elements spheres conditions, constituents meditations, is without proper tradition and attainment Ibid

<sup>3</sup> Puthujjano the common worldling The Cy cites verses distinguishing l'homme sensuel voyen as either blind or amiable of these the former is here meant In another quotation (also as yet unverified) he is described as given to various common vices governed by the individuality theory hanging on the lips of various ordinary preachers immersed in every kind of re birth complicating life with various common complexities carried away by divers vulgar currents appeased or feverish with various low sources of gratification or of irritation steeped in greedy of entangled in infatuated with involved in sticking to held fast and hampered by the five low pleasures of sense veiled muffled shrouded in closed and cloaked and covered up by the five low hindrances (§ 1152 et seq) as absorbed among the countless folk in the past of low character and conduct opposed to noble doctrine, or finally as one separate and distinct from those noble folk who are given to virtue and learning

<sup>4</sup> Ariyanam adassavaṃ referring either to the Buddhas the Pacceka buddhas and the disciples of the Buddhas or to the Buddhas only Buddhaghosa points out at some length that the inability to perceive lit see holy persons is no mere visual shortcoming but a lack of insight or of intelligent inference The truly noble as such seen with



is trained according to<sup>1</sup> the doctrine of the Noble Ones, who perceives not good men,\* who comprehends not, nor is trained according to, the doctrine of good men, regards (1) the self as bodily form, or (2) as having bodily form, or regards (3) bodily form as being in the self, or (4) the self as being in bodily form,<sup>3</sup> or regards (5) the self as feeling, or (6) as having feeling, or regards (7) feeling as being in the self, or (8) the self as being in feeling, or regards (9) the self as perception, or (10) as having perception, or regards (11) perception as being in the self, or (12) the self as being in perception, or regards (13) the self as syntheses, or (14) as having syntheses, or regards (15) syntheses as being in the self, or (16) the self as being in syntheses, or regards (17) the self as intellect, or (18) as having intellect, or regards (19) intellect as being in the self, or (20) the self as being in intellect—then this kind of opinion, this walking in opinion, this jungle of opinion, wilderness of opinion,

the bodily, or with the 'divine' eye, are not really seen. Their appearance (*vanno*) is apprehended, but not the area of their noble nature, even as dogs and jackals, etc., see them and know them not. Even the personal attendant of a Thera may not discern the hero in his master, so hard is it without insight and understanding to discern the standpoint attained by the saints, or the conditions of true nobility. 'What is to thee this vile body that thou seest, Vakkali? He who seeth the Doctrine, he it is who seeth Me.' *S m*, p 120, *Asl* 350

<sup>1</sup> *Avinito*. The *Cy* enumerates, with examples, the five modes of the discipline (*vinaya*) of self control, and of that of renunciation. These are given in Childers, s: *vinayo*.

<sup>2</sup> *Sappurisa*, meaning Paiceka buddhas and the disciples of the Buddhas. (*Asl* 349)

<sup>3</sup> These four 'views' respecting the relation of each skandha to a conceivable central entity or *atta* are discussed in my Introduction. All, according to the *Cy*. (p 354), are obstacles to the Paths, though not to heaven (*maggavarana na saggavarana*), and are overcome during progress through the First Path.

puppet show of opinion, scuffling of opinion, this Fetter of opinion, the grip and tenacity of it, the inclination towards it, the being infected by it, this by path, wrong road, wrongness, this 'fording-place,' this shiftiness of grasp—this is called the theory of individuality.

[1004] *What is 'perplexity'?*

To doubt, to be perplexed about, (1) the Master, to doubt, to be perplexed about, (2) the Doctrine, to doubt, to be perplexed about, (3) the Order, about (4) the Discipline, about (5) the past, the future, about both the past and the future, (6) as to whether there be an assignable cause<sup>1</sup> of states causally determined—it is this kind of doubt, this working of doubt, this dubiety, puzzlement, perplexity, distraction, standing at cross roads, collapse, uncertainty of grasp, evasion, hesitation, incapacity of grasping thoroughly, stiffness of mind, mental scarifying, that is called perplexity<sup>2</sup>

[1005] *What is the contagion of mere rule and ritual?*

The theory, held by recluses and Brahmins outside our doctrine<sup>3</sup> that purification is got by rules of moral conduct, that purification is got by rites, that purification is got by rules of moral conduct and by rites<sup>4</sup>—this kind of opinion

<sup>1</sup> *Ida paccayata*

<sup>2</sup> See § 425 The specific forms of doubt are thus commented on (Asl 354, 355) (1) As to whether or no the Teacher has the 32 major bodily marks, or the 80 minor bodily marks of a Buddha, or the requisite omniscience with respect to things past, future and present, (2) as to the adequacy of the Paths and their Fruits to lead indeed to the grand ambrosial Nirvana, (3) as to whether those of the Order are indeed at various stages of the path to salvation or have rightly won their way so far, (4) as to whether the Training is helpful, (5) as to whether evolution by way of skandhas, dhatus and ayatanas has held in the past, or will hold in the future, (6) as to whether there is a twelve graded cycle of causation, taking effect here and now or taking effect at all

<sup>3</sup> *Ito bahiddha*

<sup>4</sup> I have ventured to adopt a reading differing slightly

this walking in mere opinion, this jungle of opinion, this wilderness of opinion, this puppet show of opinion, scuffling of opinion, fetter of opinion, the grip and tenacity of it, the inclination towards it the being infected by it, this by path, wrong road, wrongness, this 'fording place,' this shiftiness of grasp—this is called the contagion of mere rule and ritual

[1006] These three Fetters, and the Corruptions united with them,<sup>1</sup> and the four skandhas associated with them, as well as the action, bodily, vocal and mental, springing from them—these are the states which are to be put away by insight

[1007] Which are the states that are to be put away by culture?"

from that both of the text and of h. The sense seems to demand it and the Cy to imply it. The latter has Silena ti gosiladina, vatenā ti govatadina va (*sic leje*), silabbatena ti tadubhayena, suddhi ti kilesa suddhi paramattha suddhibhutā vā nibbanam eva. But it would not be in accordance with the methods of the Cy to quote vatenā ti if suddhivatena stood in the text. (Asl 855)

As to the terms gosila, govataṃ, it is not clear what were the practices and mode of life followed in the 'bovine morals,' etc., of those who were called govattika or in the 'canine (? Cynic) practices' of the kukkuravattika. Both are named in M i 387. Cf also Kh P Cy, p 26

Suddhi, it will be seen, is distinguished as on the one hand, the mere renunciation of the kilesas (see § 1229), on the other, perfect holiness or Nirvana

On silabbataparamaso, see Rhys Davids 'American Lectures,' 146

<sup>1</sup> These are said to be chiefly speculation and perplexity (*regarded not as 'fetters,' but as plagues or evils*) and besides these, lust, hate, dulness, pride, stolidity, excitement, unconscientiousness, disregard of blame

<sup>2</sup> Or practice bhavana, the collective name for the systematized effort in self training of the disciple who having attained 'insight,' leaves 'the principles of the doctrine' that he may 'go on unto perfection' (Heb vi 1)—

Whatever lust hate and dulness still remain, and any corruptions united with them, the four skandhas that are associated with them, whatever action, bodily, vocal or mental, springs from them

[1008] Which are the states that are to be put away neither by insight nor by culture?

Good and indeterminate states relating to the worlds of sense, form or the formless, or to the life that is Unincluded, the four skandhas, all form, moreover, and uncompounded element<sup>1</sup>

[1009] Which are the states the causes of which are to be put away by insight?

The three Fetters, to wit, theory of individuality, perplexity, contagion of mere rule and ritual

In this connexion

[1010] What is 'theory of individuality'? [continue as in §§ 1003 1005]<sup>2</sup>

in other words, travel along the three higher Paths to Arahatsip

On the 'powers of bhavana, see A 1 52

In A 1 43, the 'one thing needful' for the perfecting of bhavana is said to be kayagata sati, mindfulness in what concerns the body, or bodily action

<sup>1</sup> Hence only akusala dhamma 'bad states,' can be put away by insight and culture. Nor can even these two avail in mutual independence, for see §§ 1258, 1260. The rest of one's karma goes on accumulating. The good and the indeterminate, the modes of matter, and Simple Element—these cannot cease for any individual until, according to Buddhaghosa his abhisankhara viññanam (Asl 357)—his constructing, storing intellect, itself dies out with the extinction of his life as Arahāt. See Sum on the Kevaddha Sutta, D 1 223, 'Dialogues of the Buddha, 1 272 et seq

<sup>2</sup> Pahatabba hetuka 'That is, the cause of them (hetu etesam) is to be put away by insight' Asl 43

<sup>3</sup> Here the reading in the text is obviously corrupt. I follow that in B, viz Tattha katama sakkayaditthi?

[1010a] These three Fetters, and the Corruptions united with them, and the four skandhas associated with them, as well as the action, bodily, vocal and mental, springing from them—these are the states the causes of which are to be put away by insight

[1010b]<sup>1</sup> The three Fetters —theory of individuality, perplexity, contagion of mere rule and ritual—are the *states* that are to be put away by insight The lust, hate and dulness united with them are the *causes* that are to be put away by insight And the Corruptions united with them, the four skandhas associated with them, and the action, bodily, vocal and mental, springing from them, are the *states the causes of which* are to be put away by insight

[1011] Which are the states the causes of which are to be put away by culture?

Whatever lust, hate and dulness still remain, these are *causes*<sup>2</sup> that are to be put away by culture And the Corruptions united with them, the four skandhas associated with them, and the action, bodily, vocal and mental, springing from them—these are *states the causes of which* are to be put away by culture

[1012] Which are the states the causes of which are to be put away neither by insight, nor by cultivation?

The afore mentioned states excepted, all other states, good, bad and indeterminate, relating to the worlds of sense, form and the formless, and to the life that is Unincluded, in other words, the four skandhas, all form, moreover, and uncompound element

pe            ayam vuccati sakkayaditthi—and  
so on

<sup>1</sup> This paragraph, in which I again follow K, is not included in the text at all Nevertheless, Buddhaghosa comments on it (p 357)

<sup>2</sup> Here again I follow K in reading *paṭatappa hetu* for *hetu* Buddhaghosa quotes the former reading (p 358), as referring to the putting away of dulness accompanied by excitement

[1018] Which are the states that make for the piling up [of rebirth] ?<sup>1</sup>

Good and bad co Intoxicant states relating to the worlds of sense, form and the formless, in other words, the four skandhas

[1014] Which are the states that make for the undoing of rebirth ?

The four Paths that are the Unincluded

[1015] Which are the states that make neither for the piling up, nor for the undoing of rebirth ?

The results of good and bad states taking effect in the worlds of sense, form or the formless or in the life that is Unincluded in other words the four skandhas, those states, moreover known as *kiriya* thoughts, which are neither good nor bad, nor the result of karma all form also and uncompounded element

[1015] Which are the states that appertain to student ship ?

The four Paths that are the Unincluded and the three lowest Fruits of the life of the recluse

[1016] Which are the states not appertaining to student ship ?

The topmost fruit<sup>3</sup>—the fruit that is Arabatship

<sup>1</sup> *Apacayagamino* On its opposite see p 82 note 2 The latter is tantamount to going to Nirvana The two processes are compared to the building up and pulling down of a wall Asl 44

<sup>2</sup> *Sekkhā* i e (Asl 44) springing up in the three, or in the seven courses of training (cf Childers, s i) *Asekkhā* implies that the student or probationer has perfected his studies and training and is become an adept, an Arabat (cf P P, p 14 On the term 'fruits of the life of the recluse see the *Samannaphala Sutta* D 1 17.

<sup>3</sup> *Uparitthimāṇa*, a term used in P P 1 12 *et seq.* where it is applied to the 'letters' which are put off last Cf below, § 1113, and p 303 See also p 166, n 1

[1017] Which are the states neither appertaining, nor not appertaining to studentship?

The afore mentioned states excepted all other states good bad and indeterminate, relating to the worlds of sense, form and the formless, all form also and uncompounded element

[1018] Which are the states that are limited?<sup>1</sup>

All states, good, bad and indeterminate, which relate to the universe of sense, in other words the *five* skandhas

[1019] Which are the states that have a wider scope?

States, good bad and indeterminate, which relate to the worlds of form and the formless, in other words the *four* skandhas

[1021] Which are the states that are infinite?<sup>3</sup>

The Paths that are the Unincluded, and the Fruits of the Paths, and uncompounded element

[1022] Which are the states that have limited objects of thought?

Those emotional, perceptual and synthetic states as well as those of intellect applied to sense impressions<sup>4</sup> which arise in connexion with limited matters

<sup>1</sup> Parittam, understood as involving intellectual and ethical as well as physical insignificance—the connotation of the French term *borne*. The illustration chosen is that of a lump of cowdung<sup>1</sup>. The essential quality is appanu bhavata i.e., of little importance or efficacy generally. Parittam itself is ranked as an equivalent of the whole sphere of sense experience. Asl 44

<sup>2</sup> Mahaggata, i.e., in respect of 'the ability to resist *use, of abundance of good result, of wide extension, or of the attainment to a high pitch of will, energy, thought or wisdom*. Ibid

<sup>3</sup> Appamāna, or without measure. Asl 45

<sup>4</sup> This is a long and cumbersome periphrasis for *citta cetasiḷa dhamma* but a reference to §§ 1187 1190 will show that such is the content of the term. And Western

[1023] Which are the states that have enlarged<sup>1</sup> objects of thought?

Those emotional, perceptual and synthetic states, as well as those of intellect applied to sense impressions, which arise in connexion with matters of wider scope

[1024] Which are the states that have infinite objects of thought?

Those emotional, perceptual and synthetic states, as well as those of intellect applied to sense impressions, which arise in connexion with matters of infinite importance

[1025] Which are the states that are base?

The three roots of bad (karma)—lust, hate, dulness—the Corruptions united with them, the four skandhas associated with them, the action, bodily, vocal and mental, springing from them

[1026] Which are the states that are of medium worth?

Co Intoxicant states good, bad and indeterminate, relating to the worlds of sense, form and the formless in other words the four skandhas

[1027] Which are the states that are perfected?

The Paths that are the Unincluded and the Fruits of the Paths, and uncompounded element

[1028] Which are the states the wrongfulness of which is fixed as to its consequences?<sup>2</sup>

psychology has not suggested to me any more compressed equivalent *Cf.*, however §§ 1282, 1284 'Emotional' must be taken in its more limited sense, as the adjective to bare feeling or hedonic consciousness

<sup>1</sup> See § 1021

<sup>2</sup> The three subjects of this triplet of inquiry—*dhamma hīna*, *majjhima*, *pañña*—are paraphrased (*Asl* 45) as *lamakā* (of poor quality, *cf* *Vin* ii 76), midway between this and the third quality, and supramundane or ideal (*lokuttara*)

<sup>3</sup> *Micchattaniyata*, thus explained by the *Cy* (*ibid*) 'Wickedness' is that wrongful disposition which, in its



The five acts that have immediate results, and those wrong views that are fixed in their consequences<sup>1</sup>

desire for happiness, sees benefit in things baneful and persists in this perversion 'Fixed in its consequences (lit, 'reaching down to') means yielding a result immediately on the disintegration of the skandhas (i.e., after death) Cf M P S 17 *asmī niyato*—I am fixed or sure (as to my future), also K V 609 612, and P P 13 *katamo ca puggalo niyato?* The answer to this question is practically identical with those given in these sections. It is the persons (puggala) who are decisively good and bad that are called *anantaraka* (incurring immediate destiny good or bad) instead of the 'acts' or the 'Paths,' as in the Dh S.

These five acts, the Cy says refer to 'matricide, etc., as though the *Abhithanas* were here alluded to, whereas the five usually classed under this name appear to be murder, theft, impurity, lying and intemperance Cf §§ 1290, 1291. Compare the passage relating to *lohitup pado*, or the wounding of a Buddha, Vin ii 198, which is called an *anantarika kammam*. I venture to think that, in the Mil, p 25, the phrase *kopancanantariya kammam karoti* is not intended, as the translator infers, to sum up the five offences previously specified, but is an allusion to five others, of which matricide was one and *lohitup pado* another. It only remains to ascertain whether or not the other three coincide with any other three of the six *Abhithanas*.

As to the immediacy of their consequences, whereas from the *Devadatta* incident in the *Cullavagga*, the outrages entailed at least some of their retribution in this life, it will have been seen that according to *Buddhaghosa* the effect is experienced immediately after the cessation of the present life. The Cy goes on. In the case of these acts, it is impossible for any other conduct to push off the karma of any one of them so as to obtain room for the realization of its own consequences. Neither could the agent effect this if he were to build a golden stupa as big as Mt Sineru or a vihara covered with gems and like a world orb, or if he filled it with bhikkhus and their Buddha and found them in the four requisites during a whole lifetime. Asl 358

<sup>1</sup> The wrong views which are also *niyata* are specified in the Cy as those held by the Anti causationists (*ahetuka*

[1029] Which are the states the righteousness of which is fixed as to its consequences ?<sup>1</sup>

The four Paths that are the Unincluded

[1030] Which are the states that do not entail fixed consequences ?

The afore mentioned states excepted, all other states good, bad and indeterminate, relating to the worlds of sense, form and the formless, or to the life that is Unincluded, in other words, the four skandhas, all form moreover, and uncompounded element

[1031] Which are the states that have the Path as their object of thought ?

Those emotional perceptual and synthetic states, as well as those of intellect applied to sense impressions, which arise in connexion with the Noble Path.

[1032] Which are the states that are causally dependent upon the Path ?

vada, D 1 53 M 1 407) those who denied the efficacy of action (akiriya vada, D 1 52, M 1 404, 405), and the Nihilists (natthika vada, or uccheda vada, D 1 55, M 1 401 403). These are past praying for more literally rendered, not a hundred nor yet a thousand Buddhas would be able to enlighten them *Ibid*

<sup>1</sup> The reading should be sammatta niyata Cf Asl 45 K h V 609

<sup>2</sup> "Path means the quest of Nirvana or the progress in the destruction of the Kilesas (Asl 45)

<sup>3</sup> 'Maggahetuka, i.e., the cause of those (states) in the sense of conditioning them is the Eightfold Path' Asl 45 Later (p 359) the Cy gives the purport of this triad as follows 'In the first formula the kind of causal conjunction of the skandhas in their connexion with the Path by way of cause, in the sense of condition, is set forth. In the second, the kind of causal conjunction of the other parts of the Path with Right Views, which are a constituent of the Path and are reckoned as cause (amoho, cf §§ 16, 34, 105-4), and in the third, the kind of causal conjunction of Right Views with those causes that are operative in the Path, is set forth' Yet in the text it is the causal connexion of the

[Firstly] the four skandhas when associated with the stages of the Path as experienced by one who is conversant with the Path<sup>1</sup> (the stages being excepted)

[Secondly (1033)] the four skandhas when associated with the right views—these being both Path and Cause—of one who is conversant with the Path (the right views being excepted)

[Thirdly] the four skandhas when associated with the states of freedom from lust, hate and dulness peculiar to one who is conversant with the Path

Now these [last named] states are the 'Path causes',<sup>2</sup> the former (the skandhas) are those states which are causally dependent upon the Path

[1034] Which are the causes that are Path governed?<sup>3</sup>

[Firstly] those emotional, perceptual and synthetic states, as well as those of intellect applied to sense impressions, which in arising make the Noble Path their governor

[Secondly] the four skandhas when associated with the investigation carried on by one who is conversant with the

four skandhas that is predicated about in all three formulae. Does this implicate discrepant versions of the text?

<sup>1</sup> Ariyamaggasamangissa maggangaṇi

<sup>2</sup> In the printed text, after amoho read ime dhamma magga hetu Cf Cy 45, K, also above, § 1011

<sup>3</sup> Maggadhīpatino, i.e., the Path having them (those states) under its control in the sense of maintaining them, is their governor Asl 45 Later (p 359) we get supplementary remarks showing that the relation of governor (or sovereign) and governed, in this connexion, resembles that between Christ and the believer who brings 'into captivity every thought to the obedience of Christ' (2 Cor x 5) All such thoughts or 'states' are insignificant (paritta) as compared with the one great object of devotion—the Path, the Fruit, Nirvana Even to contemplate the progress of others in the Path or to have seen the Tathāgata work a double miracle is not precious to the student as is his own discernment and realization of what the Path means to him

Path, and who is cultivating a way wherein investigation is the dominant factor <sup>1</sup>

[1035] Which are the states that 'have arisen' ?<sup>2</sup>

Those states that have been born, have become, have been gotten, created, re created,<sup>3</sup> made manifest,—that have arisen have come to pass, have happened, have supervened, have been caused to arise, are classed together among the things that have arisen, to wit, form feeling, perception, syntheses intellect

[1036] Which are the states that have 'not arisen' ?

Those states that are unborn, have not become have not been gotten nor created nor re created, nor made manifest, that have not arisen nor come to pass, nor happened nor supervened that have not been caused to arise, that are classed together among the things that have not arisen, to wit, forms feelings perceptions syntheses, intellect

[1037] Which are the states that are bound to arise ?<sup>4</sup>

<sup>1</sup> The construction in this sentence is obscure. *Vimam sadhipateyyam* is apparently in the nominative case. The *Cy* however (p 359), substitutes in quoting the instrumental—which only makes the reading obscurer. Anyway it proceeds to explain that the term shows a joint supremacy between the Path and an *adhipateyyam* to be only possible (*cf* § 269) when the latter is either 'investigation or energy'. When the latter is 'desire' or a 'thought' then the Path yields its sway over the mind to the *adhipateyyam*. But when the student makes either of the former his governing influence, both it and the Path are his joint governors.

<sup>2</sup> *Uppanna* i.e. which from the moment they came into being and for as long as they had distinguishable being have come to pass and been sustained. *Asl* 45

<sup>3</sup> Read *nibbatta abhinibbatta*

<sup>4</sup> *Uppadino*, i.e., will certainly arise from the fact that their efficient cause is in part completed (*Asl* 45). Later (pp 360, 361) the potential happening of these resultant states is declared to be due to the enduring validity of their conditions (*dhuvapaccayatthena*) which cannot fail to produce their effects, even though

The results of those good and bad states related to the worlds of sense, form and the formless, or to the life that is Unincluded, the consequences of which are not yet matured,<sup>1</sup> to wit, the four skandhas and that form due to karma having been wrought which will arise

[1038] Which are the states that are past ?

Those states that are past are extinct, dissolved,<sup>2</sup> changed, terminated, exterminated, are past and classed among the things that are past, in other words, the five skandhas

[1039] Which are the states that are future ?

The states that are unborn, that have not become, not been gotten, nor created, nor re created, nor made manifest, that have not arisen, nor come to pass, nor happened nor supervened, that have not arrived, and are classed among the things that have not arrived

[1040] Which are the things that are present ?

Those states that have been born, have become have been gotten, created, re created,<sup>3</sup> made manifest, that have arisen, have come to pass, have supervened, have been caused to arise, that have arisen over against<sup>4</sup> and are classed among the things that have so arisen

[1041 1043] Which are the states that have the past future present as their object of thought ?

100,000 aeons intervene The gospel (lit, Path) of the future Buddha, Metteyya, is anuppanno, but his (or anyone's) fruition belongs to the uppaddino dhamma

<sup>1</sup> Avipakkavipakanam Inserted in K, but, as is stated in that edition, not inserted in the Burmese or the European text

<sup>2</sup> The printed text reads niruddhangata, the Cy, niruddha vigata, K, niruddha parinata (not viparinata)

<sup>3</sup> *idhinaḍḍatta* is omitted in the printed text Cf s 1035, also K

<sup>4</sup> Paccuppanna, the word rendered by 'present' in the question Cf our 'obvious,' 'objective,' 'object,' in its most general psychological sense, as something present to the subject of the mental 'states'

Those emotional, perceptual and synthetic states, as well as those of intellect applied to sense impressions, which arise in connexion with states that are past future . . present.<sup>1</sup>

[1044] Which are the states that are personal ?

Those states which, for this or that being, are of the self, self referable, one's own,<sup>3</sup> individual, the issue of grasping, in other words, the five skandhas

[1045] Which are the states that are external ?

Those states which, for this or that other being,<sup>4</sup> for other individuals, are of the self, self referable, their own, individual, the issue of grasping <sup>5</sup> in other words, the five skandhas

[1046] Which are the states that are personal external ?

States which are both [personal and external] <sup>6</sup>

[1047 1049] Which are the states that have an object of thought concerning the self                      concerning that which is

<sup>1</sup> Cf § 1022

<sup>2</sup> On *ajjhata* and *bahiddha* cf §§ 742, 743 The Cy distinguishes four varieties in the connotation of *ajjhattam*, namely, *gocaraajjhattam*, *niyakaajjhattam*, *ajjhataajjhattam* and *visayaajjhattam* two of which are identical with two of the three meanings cited by Childers The specific meaning used here is said to be the second

<sup>3</sup> For *niyata* read *niyaka*

<sup>4</sup> 'That is, all beings except one's self' Asl 361

<sup>5</sup> *Upadinna* is omitted in the printed text

<sup>6</sup> *Tad ubhayam* is the curt answer It is to be regretted that Buddhaghosa's fertility in illustration was not applied to this species of *dhamma* Incidentally one gathers that they alternate between self reference and reference to other selves For whereas the *dhammā* in the first and third questions are said to be either 'limited' or 'enlarged' (see §§ 1019 1021), and those in the second are said to be 'infinite,' states that are 'infinite' are said 'not to take as their object that which now relates to the external, now to the self' (Asl 361, 362)

external [to the self]                    concerning that which is 'personal external'?

Those emotional, perceptual, synthetic states as well as those of intellect applied to sense impressions,<sup>1</sup> which arise in connexion with states of the self                    . states that are external                    states that are personal external

[1050] Which are the states that are both visible and impingeing?

The sphere of visible form

[1051] Which are the states that are invisible, but impingeing?

The spheres of the five senses and the spheres of sound, odour, taste and the tangible

[1052] Which are the states that are both invisible and non impingeing?

The four skandhas, that form, moreover, which, being invisible and non impingeing is yet included in the sphere of [mental] states,<sup>2</sup> also uncompounded element

[End of] the Triplets

<sup>1</sup> Cf § 1022 *et seq*

<sup>2</sup> See § 597 *et seq*, § 657 *et seq*

<sup>3</sup> See § 980

## [CHAPTER II

### The Group on Cause (hetu gocchakam)]<sup>1</sup>

#### I

[1053] Which are the states that are causes?

(A) The three causes of good (karma)

<sup>1</sup> In connexion with the statement (§ 595) that form is that which is not a cause the Cy distinguishes as did Aristotle four varieties of cause. The coincidence however scarcely extends beyond the number. Hetu is either (a) cause as cause (hetu hetu) (b) cause as condition or necessary antecedent wherewithal (paccayahetu) (c) cause as ultimate or supreme (uttama hetu) and (d) cause as an attribute held in common (sādhirana hetu). Asl 303. These distinctions are shown to be applied as follows. (a) the trinity of threefold cause given in § 1053. Here the word is always paraphrased by root root conversely standing for productive agent in general (see the list in note to § 981) and of course for moral agency especially. (b) I have declared bhikkhu that the four great phenomena are the causes are the conditions of the form skandha. When the paccayo is material it may be said to coincide with Aristotle's second formal principle *η υλη και το υτοκειμενον*. Possibly paccayo was this conception so generalized as to include the immaterial wherewithal requisite for the effect. Colebrooke however (Life and Essays ii 119) said that the Buddhas distinguish between hetu as proximate cause and pratyaya (paccayo) as concurrent occasion. (c) When good (karma) takes effect it is the object ultimately or supremely desired — and the opposite of course in the case of bad karma. This may possibly be proximate



(B) The three causes of bad (karma)

(C) The three causes of the indeterminate

The nine causes operative in the sensuous universe

The six causes operative in the universe of form

The six causes operative in the universe of the formless

(D) The six causes operative in the life that is the Unincluded

(A) In this connexion,

[1054] Which are the three causes of good karma?

The absence of lust, hate and dulness

In this connexion,

[1055] *What is the absence of lust?*

The absence of lust, lusting, lustfulness is the absence of infatuation, of raving of passionateness the absence of covetousness, that absence of lust which is the root of good (karma) <sup>1</sup>

[1056] What is the absence of hate?

The absence of hate, hating, hatred, love<sup>2</sup> loving loving disposition,<sup>3</sup> tender care, forbearance, considerateness,<sup>4</sup>

to Aristotle's final cause (*το οὐ τέλος*) (d) 'As the essence of the elements of earth and water (solid and liquid) are the condition of sweet or not sweet so is ignorance the common base element of the syntheses (samskaras) In our present connexion the term is said to be used in its first named meaning

<sup>1</sup> Cf § 32 The Pali terms coincide in both answers In the following answer, the terms differ considerably from those in § 33

<sup>2</sup> The printed text has *mettam* the Cy and h. read *metti*

<sup>3</sup> 'The mental condition of one who is possessed by love and *through love is loosed from clinging* (Asl 362) Cf note on p 66

<sup>4</sup> *Anudda anuddayana, anuddayitattam* The Cy paraphrases by *rakkhati*, showing the reference there is in these terms usually rendered by 'pity,' 'compassion,' to the protective, shielding aspect of altruism and benevolence Cf its use in C vii 3 13, S ii, p 218 where it

seeking the general good,<sup>1</sup> compassion, the absence of malice, of malignity, that absence of hate which is the root of good (karma)<sup>2</sup>

[1057] What is the absence of dulness?

Knowledge about ill, about the uprising of ill, about the cessation of ill, and about the way leading to the cessation of ill, knowledge about the former things, about the latter things, about both taken together, knowledge about the assignable causation of causally determined states—even that kind of wisdom which is understanding search, re search, searching the Truth, etc [*continue as in § 34*]

These are the three causes of good (karma)

(B) In this connexion,

[1058] Which are the three causes of bad (karma)?

Lust, hate, dulness

In this connexion,

[1059] *What is lust?*

That which is

passion (rago)

infatuation (sarago)<sup>3</sup>

fawning (anunayo)<sup>4</sup>

compliance (anurodho)<sup>5</sup>

is used to express that attitude of forbearance in the interests of the weaker brethren recommended by St Paul to Roman and Corinthian adherents

<sup>1</sup> Hitesita See C ix 5, 7

<sup>2</sup> By all these words (*īe* from 'love' to 'compassion') concludes Buddhaghosa, the advance (upacara) and conception (appanā) of love is described. Possibly the procedure in the induction of Jhana was in his mind in using these technical terms. Cf Rhys Davids, 'Yogācāra' Manual, p. xi

<sup>3</sup> 'Meaning strong rago' Asl 362

<sup>4</sup> This is opposed to patigho or repugnance in Mil 44, cf 122 and 322. The comment (Asl 362)—*visayesu sattanam anunayanato*—may indicate that the fawning is by way of pandering to the sensual appetites of others

<sup>5</sup> This is opposed to virodho, pativirodho. See

delighting in (nandi),<sup>1</sup>  
 taking passionate delight in (nandi rago),<sup>1</sup>  
 infatuation of mind (cittassa sarago)<sup>2</sup>  
 longing (icchā),  
 languishing (muccha),  
 devouring (ajjhosanam),<sup>3</sup>  
 greed (gedho),  
 omnivorous greed (paligedho),  
 cleaving to (sango),  
 a slough (panko)<sup>4</sup>  
 seduction (eja)<sup>5</sup>  
 trickery (maya),<sup>6</sup>  
 genitrix (janikā),<sup>7</sup>

§ 1060 The Cy (*ibid*) paraphrases by kameti Cf S i 111, K V 485

<sup>1</sup> Explained as the recurrence over and over again of that thirst for some object, the single occurrence of which constitutes the state called nandi Asl 363

<sup>2</sup> Explained as qualifying the 'infatuation' already named by emphasizing the reference to a mental state or psychosis, and not to any personal entity *Ibid*

<sup>3</sup> 'I.e., grasping by swallowing, by putting a complete end to' Asl 363, 370 The term is probably formed from  $\sqrt{\text{sa}}$  to bind (or to gain), and usually, by its context signifies attachment Cf M i 109, 498, Mil 74 Judging by the Commentary, however, there seems to be a homonym derived from the root  $\text{a}\check{\text{c}}$  to eat similar to the parallel evolution of jhāyati, from  $\sqrt{\text{dhyā}}$  and  $\sqrt{\text{kṣa}}$  Cf Rhys Davids 'Dialogues of the Buddha' i 33, note 2 The passage in A i 66 67, is the only one at present known to me where the word, occurring as it does in co-ordination with terms of attachment and also of greed, may be rendered equally well in either sense

<sup>4</sup> Paraphrased by osidanam. Asl 363

<sup>5</sup> Paraphrased by akaddhanam, used in the Dhṛp Cy (p 412) to illustrate the magnetic power of the love of treasure and of family *Ibid*

<sup>6</sup> Paraphrased by vauccanam. *Ibid*

<sup>7</sup> Because lust causes beings to be reborn on the Wheel (of life) So for the following epithet. As it is written

Tanha janeti purisam, cittam assa vidhavati

progenitrix (sañjanani),  
 seamstress (sibbanī),<sup>1</sup>  
 she who ensnares (jalini)<sup>2</sup>  
 the river (sarita),<sup>3</sup>  
 she who is poisonous (visattika),<sup>4</sup>  
 the thread (suttaṃ),<sup>5</sup>  
 diffusion (visata),<sup>6</sup>  
 she who toils (ayuhanī)<sup>7</sup>  
 the consort (dutiya)<sup>8</sup>  
 hankering (panidhi),

<sup>1</sup> The Cy explains that lobho sews or joins beings to sorrow by way of rebirth just as a tailor joins one piece of cloth to another *Ibid*

<sup>2</sup> She=tanha by the suffusion of which the manifold web of the senses becomes as a net *Ibid*

Yassa jalini visattika  
 tanha n atthi kuhinci netave  
 S 1 107 =Dhp ver 180

<sup>3</sup> From the swift current of lobho or else from its glutinous tenacity, according to the Commentator, who quotes

Saritanī sinehitāni ca  
 somanassāni bhavanti jantuno  
 Dhp, ver 341

<sup>4</sup> See above note 2

<sup>5</sup> By reason of its chaming together destruction and misfortune as jars are arranged on a cord *Asl* 364

<sup>6</sup> 'In the sense of spreading out over sensuous objects  
*Ibid*

<sup>7</sup> 'I.e., she causes beings to toil after (ayuhapeti) this or that state *Ibid* On ayuhati, see J P T S, 1885, pp 58 59 1886 pp 155 156 *Mil* 108, 211

<sup>8</sup> Lobho (or tanha) is likened to a dear *alter ego*, or wife or travelling companion. The idea is found in Sutta Nipāta, verse 710, quoted by the Cy

Tanhadutiyo puriso diḥham addhanam sam  
 saram  
 ItthabHAVANñathabHAVAM samsaram nativat  
 tat: ti

she who leads to renewed existence (bhava  
netti) <sup>1</sup>

the jungle (vanam),

the undergrowth (vanatho),<sup>2</sup>

intimacy (santhavo),<sup>3</sup>

unctuous affection (sineho),

affection (apekkha),<sup>4</sup>

connexion (patibandhu),<sup>5</sup>

craving (asā),

wanting (asimsana),

cupidity (asimsitattam),

craving for visual forms (rupasa, etc),

craving for sounds,

craving for odours,

craving for tastes,

craving for the tangible,

craving for getting

craving for wealth,

craving for children

craving for life,

mumbling (jappā) <sup>6</sup>

<sup>1</sup> Cy Bhavanetti=the cord of existence For by it beings are led as cows by a cord bound about their necks wherever they are wanted

<sup>2</sup> The impenetrable, impassable nature of tropical forest growth often serves to illustrate the dangers of lobho or tanha Cf Dh p 293, quoted in the Cy *Ihā*

<sup>3</sup> Intimacy is of two kinds it is either carnal (i.e., of tanha) or friendly Here the former is meant Asl 36

<sup>4</sup> 'Alayakaranavassena apekkhatti ti apekkha *Ihā* The quotation in the Cy on this word is from the Mahāsudāsana Sutta 229 with which cf S iii 141

<sup>5</sup> 'As being constantly near to living beings there is no relative (or connexion) like tanha' Asl 365

<sup>6</sup> The four following terms are all variants of jappa 'Whenever anything is given to a greedy person he will mutter, 'This is mine this is mine! This has been given me by so and so' Asl 365 K repeats jappa

mumbling on,  
 mumbling over,  
 muttering,  
 murmuring,  
 self indulgence (loluppam),<sup>1</sup>  
 self indulging,  
 intemperateness,  
 agitation (puñcīkata),<sup>2</sup>  
 longing for the agreeable (sadhukamyata),<sup>3</sup>  
 incestuous passion (adhammarago),<sup>4</sup>  
 lawless lust (visamalobho),  
 appetite (nikanti),  
 hungering for (nikamana),  
 entreating (patthana),  
 envying (pihana),  
 imploring (sapatthana),<sup>5</sup>  
 thirst for sensual indulgence (kamatanha),  
 thirst for existence (bhavatanha),  
 thirst for non existence (vibhavatanha),<sup>6</sup>  
 thirst for form,<sup>7</sup>  
 thirst for formlessness,  
 thirst for annihilation  
 thirst for visible forms <sup>8</sup>

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after abhiyappana Cf C iv 14, 26 sakanna jappakam.

<sup>1</sup> See Jat i 340, iv 306 Buddhaghosa derives this from lumpati Cf Whitney's 'Poots etc where it appears as the Intensive of lup, but belonging in meaning to lubh

<sup>2</sup> The excitement or fluster produced by tanha is here, according to the Cy, likened to that shown by 'dogs wagging their tails' (read sunakha) when seeking to find something *Ibid*

<sup>3</sup> The Cy and k read sadhu

<sup>4</sup> For a mother, a mother's sister, etc Asl 366

<sup>5</sup> *I c*, patthana intensified *Ibid*

<sup>6</sup> *I c*, for a state of annihilation *Ibid*

<sup>7</sup> *I c*, for a state of pure (suddhe) form *Ibid*

<sup>8</sup> Before 'thirst for sounds' k inserts rupatanhā for

thirst for sounds,  
 thirst for smells,  
 thirst for tastes,  
 thirst for the tangible,  
 thirst for mental states (*dhammatanhā*),  
 a flood (*ogho*),  
 a yoke (*yogo*),  
 trammels (*gantho*),  
 attachment (*upadanaṃ*),  
 obstruction (*avaranaṃ*),  
 hindrance (*nivaraṇaṃ*),  
 counterfeiting (*chadanaṃ*),<sup>1</sup>  
 bondage (*bandhanaṃ*),<sup>2</sup>  
 depravity (*upakkilesa*),  
 faltering (*anusaṃsaṃ*),<sup>3</sup>  
 pervading (*pariyutthanaṃ*)<sup>4</sup>  
 a creeper (*lata*),<sup>5</sup>  
 avarice (*vevīcchā*),<sup>6</sup>  
 root of pain,  
 source of pain (*dukkhaṇidanaṃ*),

the second time the *rupaṇi* craved for here being presumably 'sights,' 'perceptions of sight' as distinguished from that supersensuous plane of being craved for under the former *rupatanhā*, and ranking next to the formless plane. The *Cy* on the other hand, only notices between 'thirst for annihilation' and 'thirst for sounds,' the word *ditthirāga*, passion for speculation.

<sup>1</sup> So *Asl* and *K*. Cf *Sutta Nip* 1 5, 7

<sup>2</sup> *I e*, 'on the wheel (of *samsāra*)' *Ibid*

<sup>3</sup> 'Through loss of strength' *Ibid*

<sup>4</sup> *I e*, the heart becomes possessed by lust, as a road by highwaymen *Ibid*

<sup>5</sup> *lata ubbhijja titthati* *Dhp* 340. Quoted in the *Cy*. Greed or lust strangles its victim as a creeper strangles a tree.

<sup>6</sup> See *Sutta Nip* 1033. *Buddhaghosa*, however, paraphrases the term as 'multifarious wants,' *Vielhaberei* 'vividhani vatthuni icchatī' *Ibid*. At *Asl*, p 375, he has a different explanation. Cf *S N u, s v vevīcchā*.

production of pain (*dukkhappabhavo*),  
 Mara's trap (*marapasao*),  
 Mara's fish hook (*marabalisaṃ*)  
 Mara's domain (*maravisaṃ*),  
 thirst,  
 thirst for delight (*nanditanha*),  
 the fishing net of thirst (*jālamtanha*),<sup>1</sup>  
 the leash of thirst (*gaddulatanha*),<sup>2</sup>  
 the ocean (*samuddo*)<sup>3</sup>  
 covetousness (*abhiṭṭha*),<sup>4</sup>  
 the lust that is the root of evil—

this is what is called lust

[1060] *What is hate?*

When annoyance springs up at the thought he has done me harm, is doing will do me harm, he has done harm, is doing harm will do harm to someone dear and precious to me he has conferred a benefit is conferring, will confer a benefit on someone I dislike and object to, or when annoyance springs up groundlessly<sup>5</sup> —all such vexation of spirit,<sup>6</sup> resentment repugnance hostility<sup>7</sup> ill temper, irritation

<sup>1</sup> Spread out like a net over the river Asl 367

<sup>2</sup> Cf J i 246 iii 204 Tanha drags its victims about as dogs are drawn by a leash (Asl 367)

<sup>3</sup> The thirst of lust is hard to satiate *Ibid* Cf above p 175 note 4

<sup>4</sup> See § 391

<sup>5</sup> *Atthāne va pana aghato ti akarane kopo* L / when one is vexed because it rains too much, or because it doesn't rain or because the sun is too hot or not hot enough or because there is too much or too little wind, or because one cannot sweep away the Bo tree leaves, or because the wind prevents one from putting on one's robe or because one has fallen over a tree stump Asl 367

<sup>6</sup> *Cittassa aghato* Aghāto is rendered above by annoyance The two next terms are *patighato* and *patighaṃ* The latter is the word used to express action and reaction in sense activity § 797 *et seq*

<sup>7</sup> *Pativirodho* Cf Mil 203, 402



indignation,<sup>1</sup> hate, antipathy, abhorrence,<sup>2</sup> mental disorder,<sup>3</sup> detestation,<sup>4</sup> anger, fuming, irascibility, hate, hating, hatred, disorder, getting upset, derangement, opposition, hostility,<sup>5</sup> churlishness, abruptness, disgust of heart—this is what is called hate

[1061] *What is dulness?*

Lack of knowledge about Ill, lack of knowledge about the uprising of Ill, lack of knowledge about the cessation of Ill, lack of knowledge about the way leading to the cessation of Ill, lack of knowledge about the former things, about the latter things and about both taken together, lack of knowledge about the assignable causation of causally determined states—even all that kind of lack of knowledge which is lack of insight, of understanding of wakefulness of enlightenment, of penetration of comprehension of sounding, of comparing, of contemplation, of perspicacity, impurity, childishness, unintelligence, the dulness that is stupidity, obtuseness ignorance a flood of ignorance, the yoke of ignorance, the dependence of ignorance, the being possessed by ignorance, the barrier of ignorance the dulness that is the root of evil—this is called dulness<sup>6</sup>

These are the three causes of bad [harmā]

(C) In this connexion,

[1062] Which are the three causes of the indeterminate?

The absence of lust, hate and dulness coming to pass as

<sup>1</sup> Kopo, pakopo, sampakopo

<sup>2</sup> Padoso, sampadoso

<sup>3</sup> Cittassa vyapatti, paraphrased as a *l ulceration*, or cataclysm of mind Vyapatti is used for the wrecking of a ship in Jāt. is 107 Cf. above § 118

<sup>4</sup> Manopadoso. Cf. Jāt. is 29, M. is 377 where it means apparently *curse* or *execration*—the original sense of 'detesting'

<sup>5</sup> See § 118

<sup>6</sup> According to Asl 368, this is 'thoroughly set out in the Commentary on the Vāhanga'

the result of good states, or as the indeterminate states known as *kirīya* thoughts<sup>1</sup>

[1063] Which are the nine causes operative in the sensuous universe (*kāma vacara hetu*)?

The three causes of good [karma], the three causes of bad [karma], the three causes of indeterminate [states]—these are the nine

[1064] Which are the six causes operative in the universe of form?

The three causes of good [karma], the three causes of indeterminate [states]—these are the six

[1065] Which are the six causes operative in the universe of the formless?

The three causes of good [karma], the three causes of indeterminate [states]—these are the six

[1066] Which are the six causes operative in the Unincluded?

The three causes of good [karma], the three causes of indeterminate [states]—these are the six

In this connexion,

[1067] Which are the three causes of good [karma]?

The absence of lust, hate and dulness

In this connexion,

[1068 1070] What is the absence of lust . . . of hate of dulness?

*Insuers as in §§ 1055 1057, but omitting in § 1056, from 'hated' to 'the absence of malice,' exclusively<sup>2</sup>*

These are the three causes of good [karma]

(D) In this connexion,

<sup>1</sup> *kirīyavyākatesu dhammesu*. See above, § 566 et seq. The Cy here is silent.

<sup>2</sup> Adoso has been inadvertently omitted in the text

[1071] Which are the three causes of indeterminate [states]?

The absence of lust, hate and dulness coming to pass as the effect of good states—these are the three

These are the six causes operative in the Unincluded

These are the states which are causes

[1072] Which are the states that are not causes?

Every state, good, bad and indeterminate, whether related to the worlds of sense of form, of the formless, or to the life that is Unincluded, except the states enumerated above, in other words, the four skandhas, all form also and uncompound element

[1073] Which are the states that have causes as concomitants?<sup>1</sup>

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<sup>1</sup> Sahetuka The Cy (p 47) on this term has *Sampa yogato pavattena saha hetuna ti sahetuka* and on the opposite *ahetukath Tath eva pavatto n'atthi etesam hetu ti*. This may be rendered 'Sahetuka means, union in continuance with a cause' And 'ahetuka means, there is for them no continuance of a cause' The sustaining of a cause in concomitance with a given state is so much harped upon by the Cy that one is tempted to surmise that the medieval controversy, known by the formula *Cessante causa cessat et effectus*, was not unfamiliar to Buddhist scholastics. Have we here the categorizing of certain states for the maintenance of which, as effects, the continuance of the cause is required? In that case the Buddhist would have agreed (see § 1075, n) with a modern logician (J S Mill) that, in some cases only, 'The continuance of the condition which produced an effect is necessary to the continuance of the effect' The coincidence, however, is extremely doubtful. The Pali even leaves it vague as to whether the concomitant cause is the cause of the state in question, sometimes indeed, this is evidently not the case. I g., in § 1077 'dulness' is a *hetu-dhammo*, but not therefore the cause of the concomitant states lust and hate. The compilers were, as usual, more interested in the psychology than in the logic of the matter, and were inquiring into the factors in cases of mental association.

Those states, to wit, the four skandhas, which have as concomitant causes the states enumerated above<sup>1</sup>

[1074] Which are the states that have not concomitant causes?

Those states, to wit, the four skandhas, all form also, and uncompounded element, which have not as concomitant causes the states enumerated above

[1075] Which are the states that are associated with a cause?<sup>2</sup>

The states, to wit, the four skandhas, which are associated with those states enumerated above

[1076] Which are the states that are not associated with a cause?

The states, to wit, the four skandhas, all form also, and uncompounded element, which are not associated with the states enumerated above

[1077] Which are the states that both are causes and have causes as their concomitants?

Lust with dulness is both Dulness with lust is both Hate with dulness is both Dulness with hate is both<sup>3</sup>

The absence of lust the absence of hate, the absence of dulness—these also, taken one with the other, both are causes and have causes as their concomitants

<sup>1</sup> *Tehi dhammehi, i e*, with one or other of the six causes of good or bad effects Asl 368

<sup>2</sup> *Hetu sampayutta* On the import of the term *sampayutto* see p 1, n 4 This pair of opposites is further declared to be not different in meaning from the preceding pair (*atthato nānattam natthi*) and the formulæ only differentiated for the purpose of adaptation to the various dispositions (*ajjhasayavasena*) of the hearers Asl 48 This coincidence of meaning seems, however, to be applicable only in the sphere of *hetu* In the next *gocchakam*, the attribute of *asavavippayutta* is allowed to be compatible with the attribute *sasava*, § 1111, and so for subsequent *gocchakas*

<sup>3</sup> Dulness when accompanied by perplexity and excitement (*uddhaccaṃ*) is said to be a cause, but to have no cause as its concomitant Asl 368

[1078] Which are the states that have causes as their concomitants, but are not causes?

The states, to wit, the four skandhas, which have as their concomitant causes those states [enumerated above as causes] the latter states themselves excepted

[1079] Which are the states that are both causes and associated with a cause?

[1080] Which are the states that are associated with a cause, but are not causes?

*Answers identical with those in the foregoing pair*<sup>1</sup>

[1081] Which are the states that are not causes, but have a cause as their concomitant?<sup>2</sup>

The states, to wit the four skandhas which are not the causes of those states enumerated above but which have any of them as their concomitants

[1082] Which are the states that are not causes and have not causes as their concomitants?

The states, to wit the four skandhas all form also, and uncompound element which neither are the causes of those states enumerated above, nor have any of them as their concomitants

<sup>1</sup> Cf § 1075, n 2

<sup>2</sup> Supplementary questions, says the Cy, dealing with the na hetu states Asl 47



### [CHAPTER III

#### The Short Intermediate Set of Pairs (culantara dukam) ]

[1083] Which are the states that are conditioned ?<sup>1</sup>

The five skandhas, to wit, the skandhas of form, feeling perception, syntheses and intellect

[1084] Which are the states that are unconditioned ?

‘ And un compounded element ’

[1085] Which are the states that are compound ?<sup>2</sup>

Those states which are conditioned

[1086] Which are the states that are un compounded ?

That state which is unconditioned

[1087] Which are the states that have visibility ?

The sphere of [visible] forms

[1088] Which are the states that have no visibility ?

The spheres of the senses and sense objects, the four skandhas that form also which being neither visible nor impinging is included under [mental] states,<sup>4</sup> and un compounded element

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<sup>1</sup> Sappaccaya = attano nipphadakena, saha paccayena Asl 47

<sup>2</sup> One would have expected the reading to be asankhata va dhatu, instead of ca dhatu, given both in the text and in K. The Cy has asankhata dhatum sandhaya

<sup>3</sup> Sankhata is defined as ‘made, come together by conditions’ Asl 47

<sup>4</sup> See § 1002

[1089] Which are the states that impinge ?<sup>1</sup>

The spheres of the senses and sense objects

[1090] Which are the states that are non impingeing ?

The four skandhas, that form also which, being neither visible nor impingeing, is included under [mental] states, also un compounded element

[1091] Which are the states that have [material] form ?<sup>2</sup>

The four great principles as well as the form that is derived from the four great phenomena <sup>3</sup>

[1092] Which are the states that have no material form ?

The four skandhas, and un compounded element

[1093] Which are the states that are mundane ?<sup>4</sup>

Co Intoxicant<sup>5</sup> states, good, bad and indeterminate relating to the worlds of sense, of form, or of the formless, to wit, the five skandhas

[1094] Which are the states that are supra mundane ?

The Paths that are the Unincluded, and the Fruits of the Paths, and un compounded element

[1095] Which are the states that are cognizable in one way and not cognizable in another way ?

States that are cognizable by sight are not cognizable by hearing, conversely, states that are cognizable by hearing are not cognizable by sight States that are cognizable by sight are not cognizable by smell by taste by body sensibility, and conversely

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States that are cognizable by hearing are not cognizable by smell . . . by taste . . . by body sensibility . . . by sight and conversely.

So for states that are cognizable by smell, by taste, and by body sensibility.<sup>1</sup>

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<sup>1</sup> The Cy meets the question, Why is there no couplet telling which states are cognizable or not cognizable by representative cognition or ideation (*manoviññānam*)? by the answer, Such a distinction is quite valid, 'is not not there,' but it is not stated explicitly, because of the absence of fixing or judging (*vavatthānam*) 'There is none of this when, for instance, we judge, such and such things are not cognizable by visual intellection' See Asl 369 Cf Mil 87, where this intellectual process is more clearly set forth Buddhaghosa's argument is to me less clear



## [CHAPTER IV

### The Intoxicant Group (asava-goechakam)]

[1096] Which are the states that are Intoxicants?<sup>1</sup>

The four Intoxicants to wit, the Intoxicant of sensuality,

<sup>1</sup> 'Intoxicant' is but a *pis aller* for asavo no adequate English equivalent being available (see Rhys Davids 'Dialogues of the Buddha' 1, p 92 n 3) The choice of it here has been determined by Buddhaghosa's comment This is as follows 'Āsava means they flow on to They are said to flow (*lege savanti*), to circulate about the senses and the mind Or, they flow, in respect of mental states, right up to the elect, in respect of space right up to the highest planes of becoming—I mean, their range embraces both states and space, this encompassing being denoted by the prefix *a* The Asavas moreover, are like liquors (asava), such as spirits, etc, in the sense of that which may be kept a long time For, in the world spirits, etc, which have been laid down for a long period are called asavas And if those spirits for this long storage are called asavas, these states deserve the name as well For it is said "The ultimate point of ignorance, brethren before which ignorance has not existed, is not manifest [alluding to the asava of ignorance]' Asl 48

From this passage we gather that, to Buddhaghosa the word asavo, whatever other implications it may have had, typified mainly two notions, and these were *pericasion* and *length of growth of a potential and very potent effect* The former metaphor—that of a flowing in, upon, and over—occurs with a cognate verb in the standard description of the guarded avenues of sensation—*anvas(s)a veyyum* (cg, D 1 70) The latter notion appears in

the Intoxicant of renewed existence, the Intoxicant of speculative opinion, the Intoxicant of ignorance

In this connexion

[1097] *What is the Intoxicant of sensuality?*

That sensual desire,<sup>1</sup> sensual passion, sensual delight

Subhuti's opening remark on the term ('*Abhidhanappadā pika suci, s v Asaṇḍo māna purisamadādayo yenati*—that by which come pride and human madness [or infatuation]) No doubt the term also implied something that tainted, corrupted, *souillissait* as it flowed. But this is also part of the physiological and ethical import of the term I have selected in translating.

Later (p 369) the Cy considers the Intoxicants under numerical categories, according to the very usual Buddhist method. Thus, they are One, or undifferentiated, in virtue of their being, like liquor, long stored up. In the Vinaya they are treated of as Twofold—the Intoxicants that have to be suppressed in this life and those that have to be eschewed in future lives (see V in 21, V, pp 143, 223). In the Suttanta, *e g*, in the Saṃyutta Sutta, they are distinguished under Three heads, *ditthasava* being omitted. (The Sutta referred to is not yet edited, but see M i 55, S iv 256, A i 167, iii 414, and cf D i 84). In the Maha parinibbana sutta of the Dīgha Nikāya, however, all four Asavas are mentioned (pp 38-40). Hence follows one of three possible conclusions. Either Buddhaghosa is for once in error, or the edition of the Sutta last named needs correcting, or it is a later work, contemporary, it may be, with the Abhidhamma. In the passage on 'Penetration' (A iii 410-417) they are treated of as leading to Five different forms of rebirth. 'In the Ahuneyya sutta of the Chakka nipāṭa' (*i e*, No 131 of that Nipāṭa, A iii 387) they are treated of under Six methods for overcoming them. In the Sabbasava discourse (M i pp 7-11) Seven methods are given.

<sup>1</sup> '*Kāmachando ti kamasankhato chando na kattukamyatachando na dhammachando*' Asl 370. This carefully drawn distinction between sensual desire and an ethically neutral state of bare conation, as well as the desire after the ideal, bears me out in the argument I ventured to put forward in J R A S, January, 1898, and which is rediscussed in my Introduction.

sensual craving, sensual fondness, sensual thirst, sensual fever, sensual languishing, sensual rapacity, which is excited by the pleasures of the senses<sup>1</sup>—this is called the Intoxicant of sensuality

[1098] *What is the Intoxicant of renewed existence ?*

The desire, the passion for coming into being, delight in coming into being, craving, fondness for coming into being, the fever, the yearning, the hungering to come into being, which is felt concerning rebirths—this is called the Intoxicant of renewed existence<sup>2</sup>

[1099] *What is the Intoxicant of speculative opinion ?*<sup>3</sup>

To hold that the world is eternal, or that it is not eternal,<sup>4</sup> infinite or finite,<sup>5</sup> that the living soul is the body, or that the living soul is a different thing from the

<sup>1</sup> Pañcakāmaguṇiko rāgo kamasavo nama (Asl 369) The Cy points out that to hanker after the mansions of the supreme gods or the wishing trees of heaven or the craving for æsthetic luxuries (ibbaranam) is not to be confounded with the Intoxicant of sensuality, since such desires are a step higher than the latter vice. But they are subsumed under the Tie of covetousness (§ 1136), and the Lust cause (§ 1059) Asl 371, 377

<sup>2</sup> Literally, of becoming. 'That which is called bhava sava is the hoping for re becoming, the passion connate with the Eternalist speculation (i following answer and § 1003, n 2), the craving for the state of Jhana (jhananī kanti—sic lege), the passionate desire for re births in the planes of form and of formlessness' Asl 369

<sup>3</sup> Ditthasavo, 'i.e., the sixty two theories' Ibid. See D 1, Brahmajāla Sutta

<sup>4</sup> I.e., to hold that this five skandha d affair is permanent, fixed, a thing for all time—which is the Eternalist theory, or that it is annihilated, perishes—which is the Theory of Total Disintegration Asl 370, 371 Cf §§ 1003, n 3, 1315 16

<sup>5</sup> Either of these theories is by the Cy declared to be compatible with either of those in the preceding clause. And they are also said to be determined by the nature of the Jhana practised by the adherent to one or the other Asl 371 See §§ 1317-18

body,<sup>1</sup> or that he who has won truth<sup>2</sup> exists after death, or does not exist after death, or both exists and does not exist after death, or neither exists nor does not exist after death—this kind of opinion, this walking in opinion, this jungle of opinion, wilderness of opinion, puppet show of opinion, scuffling of opinion, the fetter of opinion, the grip and tenacity of it, the inclination towards it, the being infected by it, this by-path, wrong road, wrongness, this 'fording place, this shiftiness of grasp<sup>3</sup>—this is called the Intoxicant of speculative opinion. Moreover, the Intoxicant of speculation includes all false theories

[1100] *What is the Intoxicant of ignorance?*<sup>4</sup>

*Answer as in § 1061 for 'dulness*

These are the states that are Intoxicants

[1102]<sup>5</sup> Which are the states that are not Intoxicants?

Every state, good, bad and indeterminate,<sup>6</sup> which is not included in the foregoing (Intoxicants), whether relating to the worlds of sense form or the formless, or to the life that is Unincluded to wit, the four skandhas, all form also, and uncompound element

[1103] Which are the states that are co Intoxicant?<sup>7</sup>

<sup>1</sup> *I e.*, that the life (or living soul) is or is not annihilated on the dissolution of the body *Ibid*

<sup>2</sup> *Tathagato*—in the Cy, *satto tathagato nama*. Clearly, therefore, not a reference to the Buddha only. See Robert Chalmers, 'Tathagata' J R A S, January, 1898, pp 113 115. The four speculations about such a person's future existence are named respectively Eternalist, Annihilationist, Semi eternalist, Eel wriggling (*amaravikkhepika*) *Ibid* see D 1 3 §§ 58, 41, 59, 35

<sup>3</sup> See under § 381

<sup>4</sup> In the text after *dukkhudaye anñānam*, supply *dukkhanirodhe aññānam*

<sup>5</sup> § 1101 is apparently an erroneous interpolation. See § 1104, where it appears again and in its right place

<sup>6</sup> In the text read *kusalakusalavyākata*

<sup>7</sup> *Sasava*, *i e.*, states 'proceeding along with *Asavas*, and which *attanam arammanam katva*—'have made the Self their object' Asl 18

[1109] Which are the states that are both Intoxicants and associated with Intoxicants?

The Intoxicant of sensuality together with that of ignorance, and conversely The Intoxicant of renewed existence together with that of ignorance, and conversely The Intoxicant of speculative opinion together with that of ignorance, and conversely

[1110] Which are the states that are associated with Intoxicants but are not Intoxicants?

The states which are associated with the foregoing states (§ 1096)—the latter themselves excepted—to wit, the four skandhas

[1111] Which are the states that are disconnected with Intoxicants but co Intoxicant?

The states which are disconnected with those above named states (§ 1096), but which, good, bad, or indeterminate have them as concomitants, whether they belong to the worlds of sense, of form, or of the formless to wit, the five skandhas

[1112] Which are the states that are disconnected with Intoxicants and are not co Intoxicant?

The Paths that are the Unincluded and the Fruits of the Paths and uncompound element <sup>1</sup>

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<sup>1</sup> In conclusion the Cy declares (p 372) that the Intoxicant of speculative opinion is put away during one's progress through the first (sotapatti) path the Intoxicant of sensuality in the third (anagami) path, and the Intoxicants of renewed existence and ignorance in the fourth (arahatta) path

## [CHAPTER V

### The Group of the Fetters (*saṃñojana gocchakāma*) ]

[1118] Which are the states that are Fetters ?

The ten Fetters, to wit, the Fetter of

sensuality,  
repulsion,  
conceit,  
speculative opinion,  
perplexity,  
the contagion of mere rule and ritual,  
the passion for renewed existence  
envy,  
meanness,  
ignorance<sup>1</sup>

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<sup>1</sup> *Sanñojanāni* 'mean the things that bind, that fetter to the wheel of re birth, the individual for whom they exist' Asl 18. This list differs in some items from the well known *dasa saṃñojanāni* occurring so often in the Suttas, and enumerated in Childers. See Rhys Davids 'American Lectures' 141 *et seq.* That that older category was known to Buddhaghosa may be gathered from his naming the first three in order as 'states which are to be put away by insight,' § 1002 *et seq.* He proffers, however, no comment on the two lists as such. In M i 360-363, eight states of mind are enumerated and severally designated as a Fetter and a Hindrance, but they are quite different from either category habitually understood by these two titles. Cf also M i 432, A ii 238, Div S 533, 553.

In this connexion,

[1114] *What is the Fetter of sensual passion?*

That sensual desire, sensual passion, sensual delight, sensual craving, sensual fondness, sensual fever, sensual languor, sensual rapacity, which is excited by the pleasures of the senses—this is called the Fetter of sensuality<sup>1</sup>

[1115] *What is the Fetter of repulsion?*

Answer as for 'hate,' § 1060

[1116] *What is the Fetter of conceit?*

<sup>1</sup> Cf with § 1097 The single discrepancy is the omission in § 1114 of 'sensual thirst (kāmapiṇaso) both in the P F S text and in K

<sup>2</sup> Patigha sannojanam cf §§ 413 421

<sup>3</sup> Mana sannojanam—or pride Conceit is etymologically more exact, though not so in any other respect 'Lowly' is hīno Cf §§ 269 et seq, 1025 'Loftiness and haughtiness are unnati, unnamo '[Flaunting] a flag is simply dhajo the metaphor implying the pretensions conveyed by raising a flag over one's self or property, but answering better to our metaphor of a 'flourish of trumpets' 'Assumption is sampaggiho The Cy (p 372) hereon has ukkhipanattena cittam sampagganhatī ti—to grasp in the sense of tossing (puffing up) the mind Cf sisam ukkhipitva quoted by Childers and the Hebrew figures for arrogance, etc—lifting up head, horn heel, or one's self on high, also paggaḥo, § 56 'Desire of the heart for self advertisement is ketukamyata cittassa I can only make sense of the Cy hereon by altering the punctuation followed in the text Thus Ketu vuccati bahusu dhajesu accuggatadhajo Mino pi punappuna uppajjamaṇo aparapare upādiya accuggatā thena ketum viyāti ketu ketum icchatī ti ketukamyatassa bhavo ketukamyata Sāpāna cittassa, na attano, tena vuttam—ketukamyata cittassa ti 'A flag hoisted above many flags is called a ketu (sign, or standard), cf Rāmāyaṇa 19 16, quoted by Bothl and Roth) By ketu is meant the conceit which arising again and again is like a signal in the sense of something set up on high The state of ketu desire, i.e., to wish for self advertisement, is ketukamyata But this means [a state of] mind, not of a self entity, therefore the phrase is desire of the mind [or heart] for self advertisement'

Conceit at the thought 'I am the better man', conceit at the thought 'I am as good [as they]', conceit at the thought 'I am lowly'—all such sort of conceit, overweening, conceitedness loftiness, haughtiness, flaunting a flag assumption, desire of the heart for self advertisement—this is called conceit

[1117] *What is the Fetter of speculative opinion?*

*Answer as for the 'Intoxicant of speculative opinion,'* § 1099, *with this supplement* And, with the exception of the 'Fetter of the contagion of mere rule and ritual,' all wrong views are included in the Fetter of speculative opinion

[1118] *What is the Fetter of perplexity?*

*Answer as for 'perplexity,'* § 1004

[1119] *What is the Fetter of the contagion of mere rule and ritual?*

*Answer as for the 'contagion of' etc.,* § 1005

[1120] *What is the Fetter of the passion for renewed existence?*

*Answer as for the 'Intoxicant of renewed existence,'* § 1098

[1121] *What is the Fetter of envy (issāṇaṇṇo janaṃ)?*

Envy, envying, enviousness—jealousy, the expression and mood of jealousy at the gifts, the hospitality, the respect, affection, reverence and worship accruing to others<sup>1</sup>—this is called the Fetter of envy

[1122] *What is the Fetter of meanness (macchari saṇṇo janaṃ)?*

The Five Meannesses, to wit, meanness as regards dwelling, families, gifts, reputation, doctrine<sup>2</sup>—all this sort of

<sup>1</sup> In other words, discontent and murmuring at the success of one's neighbour, and complacency when bad luck overtakes him (*Schadenfreude*) Asl 173 Cf P P, p 19

<sup>2</sup> Buddhaghosa is at some pains to distinguish genuine instances of want of magnanimity from such as are not. For example, it is *macchariyaṃ* when a bhikkhu, enjoying the use of a lodging grudges another a share of it, or when he grudges another intercourse with his own patrons



meanness, grudging, mean spirit, avarice and ignobleness,<sup>1</sup> niggardliness and want of generosity of heart<sup>2</sup>—this is called the Fetter of meanness

and relatives, or gifts from the laity for his piety, or that he should enjoy a reputation for physical or moral attractiveness, or that he should win proficiency in the letter, or the spirit of doctrine. On the other hand, it is not macchariyam to deprecate the arrival at one's lodging of quarrelsome persons and the like, or the introduction to one's own social circle of peace breakers, or the gifts made to selfish, miserly brethren instead of to the virtuous. Nor is it ungenerous in every case to withhold instruction from an inquirer. Reserve may be employed out of regard either for the doctrine, or for the inquirer. The latter may distort the imparted doctrine, or the doctrine may upset him. Nevertheless, it is an act of doctrinal illiberality to withhold the doctrine, if the inquirer is not a 'weak brother,' but one likely to prove hostile to 'our Cause' (amhaham samayam bhinditum samattho).

There then follows a mythological paragraph on the unpleasant rebirths awaiting those who err with respect to any one of these five forms of meanness. Asl 374, 375

Veviccham kadariyam. These terms are characterized (Asl 375, 376) as respectively the soft (mudu) and hard (thaddha) varieties of meanness (cf Childers, s r thaddho). We might name them the negatively and the positively anti social. For the former is the spirit that says, spreading itself over all its own gettings, 'Mine be it, not another's' (§ 1059). The latter (the anariyo) would even prevent another from giving to others.

<sup>2</sup> Katukāṇcukata aggahitattam cittassa. There is doubt about the reading of the former term. K has katāṇcukata, Buddhaghosa katukāṇcukata. The term is discussed by Morris, J P T S, 1887, p 161. Buddhaghosa's remark is as follows (Asl 376) 'katukāṇcuko means that, on seeing a beggar, owing to one's stytic (katuko) disposition, one's heart narrows or is bent (āṇcati—? jāṇh, or āṇc) and shrinks up'. He then in offering an alternative explanation, relapses into characteristic etymology, deriving katukāṇcukata from katac chugaho—spoon helps. When your rice pot is full to the brim, one can only take niggling helps with the tip of

[1123] *What is the Fetter of ignorance ?*

*Answer as for the Intoxicant of ignorance, § 1100.*

These are the states that are Fetters.

[1124] *Which are the states that are not Fetters ?*

Every state, good, bad and indeterminate, which is not included in the foregoing [ten] states, whether it relates to the worlds of sense, or of form, or of the formless, or to the life that is Unincluded ; in other words, the four skandhas ; all form also, and uncompounded element.

Which are the states that are

[1125] (a) *favourable to the Fetters ?*

Co-Intoxicant states, good, bad and indeterminate, relating to the worlds of sense, form, or the formless ; in other words, the five skandhas.

[1126] (b) *unfavourable to the Fetters ?*

The Paths that are the Unincluded and the Fruits of the Paths, and uncompounded element.

Which are the states that are

[1127] (a) *associated with the Fetters ?*

[1128] (b) *disconnected with the Fetters ?*

*Answers identical with those given to corresponding questions respecting the 'Intoxicants.' §§ 1105, 1106.*

Which are the states that are

[1129] (a) *both Fetters and favourable to the Fetters ?*

a spoon. And just as the heart of the niggard shrinks, so too is his body 'bent back on itself, thrown back on itself, obtains no peace' (he quotes from Mil., p 297). Similarly *aggahitattam cittassa* is a holding the heart fast, or back, preventing its expansion by way of gifts and service to others

<sup>1</sup> *Saññojaniyā*. So the text and K. The Cy. reads *saññojaniyā*. But cf. *ganthaniyā*, *oghaniyā*, *yoganiyā*, Asl. 19. The Cy. explains the term, which is literally fetter-ish, as that which benefits the Fetters by developing them, once their inception has begun. Asl. 18

The Fetters themselves are both

[1130] (b) *favourable to the Fetters but not themselves Fetters*

The states which are favourable to those [ten] states afore named, that is to say, with the exception of the Fetters themselves, all co Intoxicant states whatever, good, bad and indeterminate, whether relating to the worlds of sense, form or the formless, in other words, the five skandhas

Which are the states that are

[1131] (a) *both Fetters and associated with Fetters?*

The Fetter of sensuality in conjunction with the Fetter of ignorance, and conversely, is both. So is any one of the remaining eight Fetters when in conjunction with the Fetter of ignorance and conversely

[1132] (b) *associated with the Fetters but not a Fetter?*

The states which are associated with those ten states afore named with the exception of the Fetters themselves, in other words, the four skandhas

Which are the states that are

[1133] (a) *disconnected with the Fetters yet favourable to them?*

The states which are disconnected with those afore mentioned [ten] states, that is to say, good, bad and indeterminate states which are co Intoxicant, whether they relate to the worlds of sense, or of form, or of the formless, in other words, the five skandhas

[1134] (b) *disconnected with the Fetters and not favourable to them?*

The Paths that are the Unincluded and the Fruits of the Paths, all form also, and uncompounded element<sup>1</sup>

<sup>1</sup> In quitting the subject of Fetters, the Cy declares (pp 376, 377) that the Fetters of sensuality and repulsion are put away during one's progress through the third (anagami) path, the Fetter of conceit in the fourth

(arahatta) path, the Fetters of speculative opinion, perplexity, and the contagion of mere rule and ritual, in the first (sotāpatti) path, the Fetter of the passion for renewed existence in the fourth path, the Fetters of envy and meanness in the first path, the Fetter of ignorance in the fourth path. Hence the second path seems, according to Buddhaghosa, to constitute an interim in the breaking of Fetters.

The following tables show how far the Dh S and its Cy agree with the authorities quoted in Childers, *si samyojanam* (cf D i 156)

<i>Dh S and Asl</i>		<i>Childers</i>	
ditthi	} Removed by the First Path	sakkaya ditthi	{
vicikiccha		vicikiccha	
silabbata para maso		silabbata para maso	
issa	} Removed by the Second and Third Paths	kāmarago	{
macchariyam		patigho	
kāmarago	} Removed by the Third Path		{
patigho			
māno	} Removed by the Fourth Path	ruparāgo	{
bhavarāgo		aruparāgo	
avijjā		māno	
		uddhaccam	
		avijjā	

On the work of the Fourth Path compare Dh S, § 364, which is in agreement with the *right hand table*. In the *first edition* (p. 452) of Dr Oldenberg's 'Buddha' attention was called to discrepancies in this connexion.

## [CHAPTER VI

The Group of the Ties (*gantha-gocchakam*)<sup>1</sup>

[1135] Which are the states that are Ties?

The four Ties, to wit, the bodily Tie of covetousness, the bodily Tie of ill will, the bodily Tie of the contagion of mere rule and ritual, the bodily Tie of the inclination to dogmatize

In this connexion,

[1136] *what is the bodily Tie of covetousness (abhiṣṣa kayagantho)?*

*Answer as for 'lust,' § 1059<sup>2</sup>*

[1137] *what is the bodily Tie of ill will (vyapado kāyagantho)?*

*Answer as for 'hate' § 1060*

[1138] *what is the bodily Tie of the contagion of mere rule and ritual?*

*Answer as in § 1005 and, § 1119 for the Fetter so called*

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<sup>1</sup> Gantho is defined as that which ties (or knots) or binds him for whom it exists on to the 'circle' of re birth. And the term kayagantho (body tie) is used because the tying is effected through the body—that is, is got in conception and re birth. Asl 49, 377. The Ganthas are enumerated as in the present answer in S iv 59, and are frequently mentioned collectively, sometimes as Gandhas, throughout that volume. In the A (ii 24) I find only the general allusion sabba gantha pamocano

<sup>2</sup> See also p 293 n 1

[1139] *what is the bodily Tie of the inclination to dogmatize?*<sup>1</sup>

“The world is eternal”—this is true, all else is false!  
 “The world is not eternal”—this is true, all else is false!  
 “The world is finite is infinite”—this is true, all else is false!  
 “The living soul is the body is a different thing from the body”—this is true, all else is false!  
 “He who has won truth exists after death does not exist after death both exists and does not exist after death neither exists nor does not exist after death”—this is true, all else is false!—this kind of opinion, this walling in opinion, this jungle of opinion, wilderness of opinion, puppet show of opinion, scuffling of opinion, this Fetter of opinion, the grip and tenacity of it, the inclination towards it, the being infected by it, this by path, wrong road, wrongness, this ‘fording place,’ this shiftiness of grasp—this is called the bodily Tie of the inclination to dogmatize

And, excepting only the bodily Tie of the contagion of mere rule and ritual, all wrong views are included under the bodily Tie of the inclination to dogmatize

These are the states which are Ties

[1140] Which are the states that are not Ties?

Every state, good, bad and indeterminate which is not included in the foregoing [four] states, whether it relates to the worlds of sense or of form, or of the formless, or to the life that is Unincluded, in other words, the four skandhas, all form also, and uncompounded element

Which are the states that

[1141] (a) *tend to become tied?*<sup>2</sup>

Good, bad and indeterminate states, relating to the worlds of sense, of form or of the formless, which are co Intoxicant, in other words, the five skandhas

<sup>1</sup> The sole comment on this species of spiritual hindrance is that it is the standpoint of those who have rejected the doctrines of the Omniscient Asl 377

<sup>2</sup> Ganthaniya Arammanakaranavassena ganthethi ganthitabba ti ganthaniya Asl 49

[1142] (b) *do not tend to become tied?*

The Paths that are the Unincluded and the Fruits of the Paths, and uncompounded element

Which are the states that are

[1143] (a) *associated with the Ties?*

The states connected with those four afore named states, in other words, the four skandhas

[1144] (b) *disconnected with the Ties?*

The states which are disconnected with those [four afore named] states, in other words, the four skandhas, all form also, and uncompounded element <sup>1</sup>

Which are the states that

[1145] (a) *are themselves Ties and tend to become tied?*

The Ties themselves are both

[1146] (b) *tend to become tied, but are not Ties?*

The states which tend to become tied by those [four afore named] states, that is, every state, good, bad and indeterminate, which is not included in the latter, whether it relates to the worlds of sense, of form, or of the formless, in other words, the five skandhas

Which are the states that are

[1147] (a) *Ties themselves, and associated with the Ties?*

The bodily Tie of the contagion of mere rule and ritual in conjunction with the bodily Tie of covetousness, and *conversely*, is both. The bodily Tie of the inclination to dogmatize in conjunction with the bodily Tie of covetousness, and *conversely* is both <sup>2</sup>

[1148] (b) *associated with the Ties but not Ties?*

<sup>1</sup> *Sabbāñ ca rupam asankhata ca dhatu* is omitted in the text, but occurs in analogous passages (§§ 1124, 1167) and is given in K.

<sup>2</sup> It is not apparent to me why the Tie of ill will (*vyapado*) is omitted from these combinations, both in the text and in K. Buddhaghosa makes no comment

The states which are associated with the four states afore-named (the Ties), the latter themselves excepted, in other words, the four skandhas

Which are the states that

[1149] (a) are disconnected with the Ties, but tend to become tied?

The states which are disconnected with the afore named states, that is, good, bad and indeterminate states relating to the worlds of sense, of form, or of the formless, which are co Intoxicant, in other words, the five skandhas

[1150] (b) are disconnected with the Ties and do not tend to become tied?

The Paths that are the Unincluded and the Fruits of the Paths, and uncompounded element



## [CHAPTER VII

The Group of the Floods (o g h a - g o c c h a k a m) ]

[1151] Which are the states that are Floods ?

[*continue as in the Group of Fetters* ]<sup>1</sup>

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<sup>1</sup> This and the group in the next chapter are thus indicated to be taken as read, in both the text and K. By the table of contents, it can be seen that the same system of catechizing is followed as in the Groups of the Fetters and the Ties. In S v, p 59, may be seen the number and kind of 'states' included under Floods or under Bonds, the contents of either group being identical with the four Asavas. These are the Flood or Bond of sensuality (kama), renewed existence (bhava), speculative opinion (ditthi) and ignorance (avijja). The Atthasalini only remarks that the Floods are states so called because they sink him for whom they exist into samsara, while the Bonds, like the Ties, chain him to the Circle (p 49). Also that the adjectives, oghaniya and yoganiya, analogous to ganthanaya, stand for that which can be engulfed by Floods and enchained by Bonds respectively.

{CHAPTER VIII

The Group of the Bonds (yoga gocchakam) ]

[1151a] Which are the states that are Bonds ?

*[continue as in the Group of Fetters]*

## [CHAPTER IX

The Group of the Hindrances (*nivarana goccha kam*) ]

[1152] Which are the states that are Hindrances?

The six Hindrances, to wit, the Hindrance of sensual desire, the Hindrance of ill will, the Hindrance of stolidity and torpor, the Hindrance of excitement and worry, the Hindrance of perplexity, the Hindrance of ignorance<sup>1</sup>

In this connexion

[1153] *What is the Hindrance of sensual desire?*

*Answer as for the 'Intoxicant of sensuality,' § 1097<sup>2</sup>*

[1154] *What is the Hindrance of ill will?*

*Answer as for the 'Tie of ill will,' § 1137*

[1155] *What is the Hindrance of stolidity and torpor?*

*First distinguish between stolidity and torpor.<sup>3</sup>*

<sup>1</sup> In the Sutta Pitaka, the Hindrances form a category of five, ignorance (*avijja*) being excluded. See the description in D 1 71 74, and cf D 1 246, M 1 60, 144, 181, 269, 294, etc., A 11 63, S 5 60, 94 98. This discrepancy is not noticed by Buddhaghosa. See also § 1112, etc. The Hindrances are to be understood as states which muffle, enwrap or trammel thought. States, again, which are *nivaraniya* are to be understood analogously to those which are *saññojaniya*. Asl 49

<sup>2</sup> 'Sensual thirst' is again omitted, as in the description of the corresponding Fetter, § 1114

<sup>3</sup> It is interesting to note that whereas the text calls *thīnam* (stolidity) a morbid state of the *cittam* and *middham* a morbid state of the *kayo*, Buddhaghosa, in

In this connexion,

[1156] *What is stolidity?*

That which is indisposition,<sup>1</sup> unwieldiness<sup>2</sup> of intellect, adhering and cohering, clinging, cleaving to, stickiness, stolidity, that is, a stiffening, a rigidity of the intellect<sup>3</sup>—this is called stolidity

[1157] *What is torpor?*<sup>4</sup>

That which is indisposition and unwieldiness of sense, a shrouding, enveloping,<sup>5</sup> barricading within<sup>6</sup>, torpor that

his Cy on the Dīgha Nīkaya (Sum 211), speaks of *thinam* as *citta gelaṇṇam* (sickness or affection of the mind), and of *middham* as *cetasikagelaṇṇam*. The apparent inconsistency however, will vanish if the predominantly psychological standpoint of the Dhamma Saṅgama be kept in mind. By *kayo*, as Buddhaghosa reminds us (Asl 378, see above, p 43, n 3), is meant 'the three skandhas' of feeling, perception and syntheses, that is to say, the three through which we have subjective experience of bodily states objectively conceived. And *cetasiko* is the adjective corresponding to *kayo* taken in this sense (§ 1022). Hence stolidity is confined to the *viññāna* skandha, which = *cittam* = (approximately) representative intellection, while torpor is a corresponding affection of mind on its presentative and emotional side.

<sup>1</sup> *Alalyata* equivalent to *gilanabhavo*, Asl 377, where *Maha Vibhanga*, i 62, is quoted.

<sup>2</sup> See § 47.

<sup>3</sup> 'The (stolid) mind cannot be maintained in any required attitude or deportment. It is as inert as a bat hanging to a tree, or as molasses cleaving to a stick, or as a lump of butter too stiff for spreading (Asl, *ibid*). 'Attached to' (*linam*) is paraphrased by *avippharikataya patikutitam*, lit, bent back without expansion, where the notion, as conceived by the Commentator, has something akin to *katukancukata* or *niggardliness*. See § 1122 n 2.

<sup>4</sup> *Middham*, derived by the Cy from *medhatī* ( $\sqrt{\text{med}}$ , 'be fat'), there is a cognate notion in our 'torpor,'  $\gamma\tau\pi\epsilon\upsilon\upsilon$ , to be sated, and  $\sqrt{\text{tarp}}$ .

<sup>5</sup> *Onaho*, *pariyonaho*. See Mil 300, D i 246. In the latter work, the *a* is short. In the Cy (Asl 378) the

is sleep, drowsiness, sleep,<sup>1</sup> slumbering, somnolence—this is called torpor

Now this is the stolidity and this is the torpor which are called 'the Hindrance of stolidity and torpor'

[1159] What is the Hindrance of excitement and worry?  
First distinguish between 'excitement' and 'worry'

In this connexion,

[1160] *What is excitement?*

That excitement of mind which is disquietude, agitation of heart, turmoil of mind—this is called excitement

[1161] What is worry?

simile is 'enveloping the senses (k'ayo) as a cloud the sky'. In Sum 1 13, the latter of the two terms is applied to 'covering a drum

<sup>6</sup> *Anto samorodho*. The Cy explains that, as men cannot get out of an invested city, so dhamma blockaded by torpor cannot get out by expansion or diffusion)

<sup>1</sup> There is no comment on this repetition of *soppam*

<sup>2</sup> The Commentator in his general remarks on this Hindrance is at pains to point out that for the *khina* *savo* or *arahat* a periodical torpor or repose has ceased to engender bad karma. The Buddha allowed an after dinner nap, for instance, at certain seasons (see M 1 249) as not in itself conducive to a bemuddling of the mind. So powerful however, is the Hindrance to the non adept that its influence is not rooted out till the *arahat* Path is gained. The *arahat* is fain to rest his frail body (*lit*, his fingernail *k'ayo*), but to him it is as *unmoral* an act as the folding up of leaves and blossoms at night. On overcoming torpor see A 1v 86

<sup>3</sup> See § 42)

<sup>4</sup> In its primary meaning *kukkuccam* is fidgeting, bad deportment of hands and feet. See J 1t. 1 119, ii. 142 also Sum 1 1 2. Hence mental fidget, the worry of *scruple* (*lit*, 'the little sharp stone in a man's shoe' See Skt. English Dictionary) the over sensitive over scrupulous conscience. In the frequent cases of *kukkuccam* respecting the keeping of the rules of the Order given in the *Vinaya*—'*tassa kukkuccam ahoṣi*'—or *lukkuccayanto*—no blame seems to have attached to the person in question. There was weakness in the anxiety

Consciousness of what is lawful in something that is unlawful, consciousness of what is unlawful in something that is lawful, consciousness of what is immoral in something that is moral, consciousness of what is moral in something that is immoral<sup>1</sup>—all this sort of worry, fidgeting, over scrupulousness, remorse of conscience, mental scarifying<sup>2</sup>—this is what is called worry

Now this is the excitement and this is the worry which are what is called 'the Hindrance of excitement and worry'

[1162] *What is the Hindrance of ignorance?*

*Answer as for 'dulness,' § 1061*

[1163] *Which are the states that are not Hindrances?*

Every state, good, bad and indeterminate, which is not included in the foregoing [six] states, whether it relates to the worlds of sense, of form, or of the formless, or to the life that is Unincluded, in other words, the four skandhas, all form also, and uncompounded element

Which are the states that are

[1164] (a) *favourable to the Hindrances?*

felt by the non robust conscience as to the letter of the law, on the other hand there was loyalty to the Master's decrees. Even the great Sariputta was not above such scruples, when, on falling ill at a rest house, he declined to take food, in accordance with the 31st Pacittiya rule (Vin iv 70). But Buddhaghosa quotes this as an instance of praiseworthy scruple, to be distinguished, as 'Vinaya kukkuccam,' from the after flush of burning anguish (anutapo) accompanying the consciousness of having done amiss, a feeling that is no longer possible for an arahat. Asl 384. Cf below, § 1304

<sup>1</sup> Things lawful (kappiyam) and unlawful are explained as here referring merely to rules of routine in the Order, e.g., to kinds of food, the dinner hour, etc. By things moral and immoral (aṣaṣṣam, etc) are meant acts of virtue and of vice. Asl 383

<sup>2</sup> See p 117, n 7

<sup>3</sup> Nivaranīya, to be understood as analogous to saññhojanīya. Asl 19

Co-Intoxicant states, good, bad and indeterminate, whether relating to the worlds of sense, form or the formless, in other words, the five skandhas

[1165] (b) *unfavourable to the Hindrances?*

The Paths that are the Unincluded and the Fruits of the Paths, and uncompound element

Which are the states that are

[1166] (a) *associated with the Hindrances?*

[1167] (b) *disconnected with the Hindrances?*

*Answers identical with those given to corresponding questions respecting the Intoxicants, §§ 1105, 1106*

Which are the states that are

[1168] (a) *Hindrances themselves and favourable to the Hindrances?*

The Hindrances themselves are both

[1169] (b) *favourable to the Hindrances, but not themselves Hindrances?*

The states which are favourable to the Hindrances afore named, that is to say, with the exception of the Hindrances, all co Intoxicant states whatever, good, bad and indeterminate, whether they relate to the worlds of sense, form or the formless, in other words, the five skandhas

Which are the states that are

[1170] (a) *both themselves Hindrances and associated with Hindrances?*

The following pairs are both themselves Hindrances and associated with Hindrances Sensual desire in conjunction with ignorance, and conversely Ill-will in conjunction with ignorance, and conversely

Stolidity and torpor,	} taken successively, in conjunction with ignorance, and conversely
Excitement,	
Worry,	
Perplexity,	

Sensual desire,	} <i>taken successively, in conjunction with ignorance, and conversely</i>
Ill will,	
Stolidity and torpor,	
Excitement,	
Worry,	
Perplexity,	

[1171] (b) *associated with Hindrances, but not themselves Hindrances?*

The states which are associated with the [six afore mentioned] states, the latter themselves being excepted, in other words, the four skandhas

Which are the states that are

[1172] (a) *disconnected with the Hindrances, but favourable to them?*

The states which are disconnected with those [six] states afore named, that is to say, co Intoxicant states, good, bad and indeterminate, whether they relate to the worlds of sense, form or the formless, in other words, the five skandhas

[1173] (b) *disconnected with the Hindrances and unfavourable to them?*

The Paths that are the Unincluded, and the Fruits of the Paths, and uncompounded element <sup>1</sup>

<sup>1</sup> Worry and perplexity are discarded in the First Path, sensual desire and ill will in the Third Path, stolidity, torpor and ignorance in the Fourth. Asl 98d. Insight into the presence or absence of the (five) Hindrances is termed, in A 1 272, *manosoceyyam*



## [CHAPTER X.

The Group on Contagion (paramasa-gocchakam)]

[1174] Which are the states that are contagious?

The Contagion of speculative opinion

In this connexion,

[1175] What is the Contagion of speculative opinion?

*Answer as for the 'Intoxicant of speculative opinion,'*

112 'To hold that the world is eternal, or that it is not eternal, etc (§ 1099)

[1176] Which are the states that are not a Contagion?

*Answer as in the case of the 'states that are not Hindrances' (§ 1163) \**

[1177, 1178] Which are the states that are

(a) infected?

(b) uninfected?

*Answers as in the corresponding answers relating to the Hindrances (§§ 1164, 1165)*

\* The man, according to the Cy (p. 49), who falls out of the right attitude toward dhamma, i.e., who loses the belief in their impermanence, etc., lays himself open to the infectious touch of speculative views

\* The one kind of Contagion is always for the sake of symmetry referred to as plural, e.g., the states afore named (te dhamma thapetva) Asl 385

[1179, 1180] Which are the states that are

(a) *associated with the Contagion?*

(l) *disconnected with the Contagion?*

*Answers as in the corresponding answers relating to the Hindrances (§§ 1166, 1167)*

[1181, 1182] Which are the states that are

(a) *themselves Contagious and infective?*

The Contagion itself is both

(l) *infected but not Contagious?*

The states which are infected by the states afore-named, that is to say, with the exception of the latter, all co-Intoxicant states whatever, good, bad and indeterminate, whether they relate to the worlds of sense, form, or the formless, in other words, the five skandhas

[1183, 1184] Which are the states that are

(a) *disconnected with the Contagion, yet infective?*

(l) *disconnected with the Contagion and uninfected?*

*Answers as in the corresponding sections on the Hindrances (§§ 1172, 1173)*

## [CHAPTER XI

### The Great Intermediate Set of Pairs (*mahantara dukam*)<sup>1</sup>

[1185, 1186] Which are the states that have

(a) *a concomitant object of thought?*<sup>2</sup>

The four skandhas

(b) *no concomitant object of thought?*

All form,<sup>3</sup> and uncompounded element

[1187, 1188] Which are the states that are

(a) *of the intellect?*<sup>4</sup>

Cognition applied to sense impressions, the element of ideation and the element of ideational cognition

(b) *not of the intellect?*

The skandhas of feeling, perception and syntheses, all form, moreover, and uncompounded element

[1189, 1190] Which are the states that are

(a) *involved in the life of sense?*

<sup>1</sup> Cf Chapter III of this book. The Cy refrains from any remarks on the answers in this chapter.

<sup>2</sup> *Sarammana*

<sup>3</sup> See p 169 'void of idea'. See K V 101.

<sup>4</sup> *Citta*. See § 1022. 'Cognition applied,' etc., is in the original *cakkhuvinnāṇam* and the rest 'When sense' drops out of account in the following pairs, I have reverted to the approximately synonymous term 'thought'.

<sup>5</sup> *Cetasika*. See § 1022.

The skandhas of feeling, perception and syntheses

(b) *not involved in the life of sense* <sup>2</sup>

Intellect and all form and uncompounded element

[1191, 1192] Which are the states that are

(a) *associated with thought* <sup>2</sup>

The skandhas of feeling, perception and syntheses

(b) *disconnected with thought* <sup>2</sup>

All form and uncompounded element

(Thought must not be described as associated or disconnected with itself) <sup>1</sup>

[1193, 1194] Which are the states that are

(a) *conjoined with thought* <sup>2</sup>

(b) *detached from thought* <sup>2</sup>

Answers as in §§ 1191, 1192 respectively

(Thought must not be described as conjoined with, or detached from itself)

[1195, 1196] Which are the states that are

(a) *sprung from thought* <sup>2 3</sup>

The skandhas of feeling, perception and syntheses, bodily and vocal intimation, or whatever other form there be which is born of thought caused by thought, sprung from thought, whether it be in the spheres of sights, sounds, smells, tastes <sup>4</sup> or the tangible, the elements of space or fluidity, the lightness, plasticity or wieldiness of

<sup>1</sup> This refinement in the Buddhist Logic of Terms is usually expressed by the brief parenthesis governed by *thapetva*, excepting. See, e.g., § 984 *et seq*

<sup>2</sup> *Citta samsattha* 'I.e., in a condition of continuity, immediate contiguity, with thought. Asl 49. The contrary *-visamsattha* = 'not in the condition of continuity, immediate contiguity, with thought, although proceeding in unity with it. *Ibid*

<sup>3</sup> *Citta samutthana*. Cf § 667

<sup>4</sup> *Rasayatanam* has been omitted in the text, apparently by inadvertence

form, the integration or subsistence of form, or bodily nutriment

(b) *not sprung from thought?*

Thought, also every other kind of form, and unpounded element

[1197, 1198] Which are the states that

(a) *come into being together with thought?*<sup>1</sup>

The skandhas of feeling perception and syntheses, bodily and vocal intimation

(b) *do not come into being together with thought?*

Thought, also all other kinds of form,<sup>2</sup> and unpounded element

[1199 1200] Which are the states that are

(a) *consecutive to thought?*<sup>3</sup>

(b) *not consecutive to thought?*

*Answers as in the two foregoing answers respectively*

[1201 1202] Which are the states that are

(a) *conjoined with and sprung from thought?*<sup>4</sup>

The skandhas of feeling perception and syntheses

(b) *not conjoined with and sprung from thought?*<sup>5</sup>

Thought itself, all form also, and uncompounded element

<sup>1</sup> Citta sahabbhuno

<sup>2</sup> *I e.*, except the two modes of intimation, which are reckoned as 'form'. See § 596

<sup>3</sup> Cittanuparivattina

<sup>4</sup> Citta samsattha samutthāna. The Cy reads this and the terms in the two following pairs as dvandva compounds

<sup>5</sup> The negative in the text is not distributed and the compound of attributes qualifying 'states' must be taken conjunctively. This is borne out by the answer. Cf §§ 1196, 1198, also p 204, n 1

Saha bhuno is parsed as saha bhavanti, not bhuta. Asl 49

[1203, 1204] Which are the states that

(a) *are conjoined with and sprung from, and that come into being together with, thought?*

(b) *are not such as are conjoined with and sprung from and as come into being together with thought?*<sup>1</sup>

*Answers as in the two foregoing answers respectively*

[1205, 1206] Which are the states that are

(a) *conjoined with and sprung from and consecutive to thought?*

(b) *not conjoined with, sprung from and consecutive to thought?*

*Answers as in the two foregoing answers*

[1207, 1208] Which are the states that are

(a) *of the self?*

The spheres of the five senses and of ideation

(b) *external?*

The spheres of the five objects of sense and of ideas<sup>2</sup>

[1209, 1210] Which are the states that are

(a) *denied?*

The spheres of the five senses and bodily nutriment<sup>3</sup>

(b) *not denied?*

The four skandhas, the four great phenomena and un-compounded element

[1211 1212] Which are the states that are

(a) *the issue of grasping?*<sup>4</sup>

Co Intoxicant good and bad states whether they relate to the worlds of sense of form, or of the formless, in other words, the four skandhas, and such form as is due to karma having been wrought

<sup>1</sup> See note 5, p. 320

<sup>3</sup> Cf. § 596

<sup>2</sup> Dhammayatanam

<sup>4</sup> See M. i. 190

(b) *not the issue of grasping?*

Co-Intoxicant good and bad states, whether they relate to the worlds of sense, of form, or of the formless; in other words, the four skandhas; also such *kiriyā* thoughts as are neither good, nor bad, nor the effects of karma; the Paths, moreover, that are the Unincluded and the Fruits of the Paths, and uncompounded element.

## [CHAPTER VII

### The Group on Grasping (upādāna gocchakam) ]

[1213] Which are the states that have the attribute of Grasping ?<sup>1</sup>

<sup>1</sup> Upādāna This fundamental notion in Buddhist ethics is in the Cy (pp 450 and 385), paraphrased by the words 'they take violently, i.e., they take hold with a strong grasp' (bhusam adiyanti dalhagaham ganhanti), the prefix upa being credited with augmentative import as in other terms, such as upayaso and upakkuttho This shows that, in so far as Buddhaghosa gives the traditional sense, the word, in the Buddhism of his day, connoted rather the dynamic force of 'grasping' than the static condition of 'attachment' (e.g., Warren, 'Buddhism in Translations,' p 189 *et seq*) or 'cleaving' (Hardy, 'Manual,' 394) Nor does his comment ratify such renderings as 'Hang' or 'Lebenstrieb' (Neumann 'Die Reden Gotamo Buddhos,' pp 104, 470) Fausboll's 'seizures' (S N in S B E, x, p 138) and Oldenberg's 'Ergreifen' ('Buddha,' 3rd ed, 269), on the other hand, agree with Buddhaghosa

The relation of the cognate term upadaniyo to upādānam (cf §§ 655, 881, 1219) is most clearly set forth in S iv 89, there the special senses are termed upadāniya dhamma, and the passionate desire connected therewith the upādānam See also S iv 258 Buddhaghosa makes no comment on upādāniyam when, as in § 1219, it is applied to dhamma, but when it is a question of rupam upādāniyam (Dh S, §§ 655, 881), he defines this as 'states which are favourable to (hita, lit, good for) the Grasplings as objects by their



The four Grasplings —the Grasping after sense, the Grasping after speculative opinion, the Grasping after mere rule and ritual, the Grasping after a theory of soul

In this connexion,

[1214] *What is the Grasping after sense?*

That sensual desire, sensual passion, sensual delight, sensual craving, sensual cleaving, sensual fever, sensual languishing, sensual rapacity, which is excited by the pleasures of the senses<sup>1</sup>

[1215] *What is the Grasping after speculative opinion?*

'There is no such thing as alms, or sacrifice, or offering,<sup>2</sup> there is neither fruit, nor result of good, or of evil deeds, there is no such thing as this world, or the next;<sup>3</sup> there is no such thing as mother or father, or beings springing into birth without them,<sup>4</sup> there are in the world no recluses or brahmins who have reached the highest point who have attained the height, who, having understood and

being bound up with grasping, in other words, phenomena which are the conditions of the mental objects of grasping (upadanassa arammana paccaya bhutani) Asl 42

In the same connexion, rupam upadinnam (Dh S, § 603) is by Buddhaghosa defined as [states] which have been got laid hold of, taken (gahita) by way of fruition—heaped up by karma having the property of craving *Ibid*. None of the comments explains upadanam in the sense of fuel, i.e. as the basis of re birth, each of the four Upadanas is paraphrased simply by to grasp at sense (kamam upadiyati), at speculation etc

<sup>1</sup> See § 1114 and § 1097, also § 1153

<sup>2</sup> The Cy explains these negations as merely meaning that none of the three has an efficacy, any fruition Asl 39,

<sup>3</sup> Ignoring any deeper metaphysic that may have here been implied, the Cy explains these negations as held by the inhabitant of another world respecting this, or by an inhabitant here below respecting another world *Ibid*

<sup>4</sup> Beings so born, continues the Cy, he assumes there are none, nor have one's former lives any efficacy over one's subsequent parentage

realized by themselves alone both this world and the next, make known the same <sup>1</sup>—all this sort of speculation, this walking in opinion, wilderness of opinion, puppet show of opinion, scuffling of opinion this Fetter of opinion, the grip and tenacity of it, the inclination towards it, the being infected by it, this by path, wrong road, wrongness, this 'fording place,' this shiftiness of grasp<sup>2</sup>—this is what is called the Grasping after speculative opinion

And with the exception of the Graspings after mere rule and ritual and after soul theory, all wrong views are included in the Grasping after speculative opinion

[1216] *What is the Grasping after mere rule and ritual?*

*Answer as for the 'Contagion of mere rule and ritual,'*  
§ 1005 <sup>3</sup>

[1217] *What is the Grasping after soul theory?*

*Answer as for the 'Theory of individuality' § 1003*

[1218] Which are the states that have not the attribute of Grasping?

All other states whatever, good, bad and indeterminate (except the foregoing), whether they relate to the worlds of sense or of form or of the formless, or to the life that is Unincluded, in other words, the four skandhas all form also and uncompounded element

[1219] Which are the states that are favourable Grasping?

Co Intoxicant states, good, bad and indeterminate

<sup>1</sup> Buddhaghosa gives as typical forms of speculation grasped at, 'Both the soul (self) and the world are eternal. These he calls the *purimaditthim* *uttaraditthim* (*sic lege*) terms which, whether they mean 'earlier and subsequent heresies' or 'Eastern and Northern views,' or both, are equally interesting. The text, however, selects as a typical current speculation the views put forward by Ajita Kesakambali. See D 1 55 and M 1 402

<sup>2</sup> Cf § 381

<sup>3</sup> The 'bovine morality and practices' noticed above (§ 1005, n 3) are again instanced in the Cy *Ibid*

whether they relate to the worlds of sense, form or the formless, in other words, the five skandhas

[1220] Which are the states that are not favourable to Grasping?

The Paths that are the Unincluded, and the Fruits of the Paths, and un compounded element

[1221 1224] Which are the states that are

(a) *associated with Grasping?*

(b) *disconnected with Grasping?*

(c) *Grasping and also favourable to Grasping?*

(d) *favourable to Grasping but not Grasping?*

*Answers exactly analogous to those given to corresponding questions in other Groups, e.g., §§ 1125, 1141, 1164*

[1225 1228] Which are the states that are

(a) *both Grasping and associated with Grasping?*

The Grasping after speculation in conjunction with that after sense is both, and conversely

So is each of the other two Grasplings in conjunction with that after sense, and conversely

(b) *associated with Grasping but not Grasping?*

(c) *disconnected with Grasping yet favourable to it?*

(d) *disconnected with Grasping and not favourable to it?*

*Answers as in the Groups specified above, §§ 1125 1141, 1164 et seq<sup>1</sup>*

<sup>1</sup> The First Path disposes of all forms of Grasping save the first the extirpation of which is a task not finished till all the four Paths have been traversed Asl 386 Contrast with this §§ 1173 n, 1134 n, and 1112 n, where in every case 'sense,' 'sensuality' and 'sensual desire' are in the Cy said to succumb in the Third or Anagami's Path

## [CHAPTER XIII

### The Group on the Corruptions (*kilesa-gocchakam*)

[1229] Which are the states that have the attribute of corruption?<sup>1</sup>

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<sup>1</sup> On the term *kilesa* the Cy is silent. It is true that the word lies as near to the Buddhist believer as 'sin' to the Christian. As a rule, however, Buddhaghosa is too Socratic to accept familiar terms without examination. In this case he has confined his attention to the derivatives. Incidentally, however—in discussing the meaning of 'good' (above, § 1, Asl 62)—he makes spiritual health to consist in the absence of *kilesa* disease showing that *kilesa* was co extensive with evil or the absence of moral good. Of the derivatives, only *sankiluttha* is made to convey the idea of impurity or foulness (see Childers, s: *sankilesa*), bad butter being so termed (Asl 319). Elsewhere it is paraphrased as 'possessed of *sankilesa*,' while *san kilesa* (above, §§ 993 995, Asl 42) is defined in close agreement with the description of *sankleṣa* in Bothl and Roth (*qualen, belastigen*) 'the meaning is to trouble, to torment,' while the corresponding adjective is described as 'deserving *sankilesa* by persistently making self the object of one's thoughts . . . the term being an equivalent for those things which are the conditions (or objects) of *sankilesa*. Corruption or impurity is, however, I believe, approximately what this group of terms represents to modern Buddhists, nor have I been able to select an English word adequate to render them in what seems to have been their first intention, viz., 'torment' (caused by moral unsoundness). 'Bases' or *vatthunī* are states so called because the Corruptions dwell (*vasanti*) in the (human) subject

The ten bases of corruption, to wit

lust,	perplexity,
hate	stolidity,
dulness,	excitement,
conceit,	unconscientiousness,
speculative opinion,	disregard of blame

[1230 1237] In this connexion

*What is lust? hate? dulness? conceit?*  
*speculative opinion? perplexity? stolidity?*  
*excitement?*

*Answers as in §§ 1059 1061, 1116 1118, 1156, 1159*

[1238] *What is unconscientiousness?*

The absence of any feeling of conscientious scruple when scruples ought to be felt, the absence of conscientious scruple at attaining to bad and evil states<sup>2</sup>

[1239] *What is disregard of blame?*

The absence of any sense of guilt where a sense of guilt ought to be felt the absence of a sense of guilt at attaining to bad and evil states

These are the states which have the attribute of corruption

[1240] Which are the states that have not the attribute of corruption?

All other states whatever (*i e*, all except the afore named ten), good, bad and indeterminate whether they relate to the worlds of sense, form or the formless, or to the life that is Unincluded, in other words, the four skandhas, all form also and uncompounded element

[1241, 1242] Which are the states that are

(a) *baneful?*

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of them as immediate conditions (*anantara paccayā*)  
 Asl 386

<sup>1</sup> In the answer, *vupassamo* in the text should be *avupassamo*

<sup>2</sup> See §§ 387, 388

Co-Intoxicant states, good, bad and indeterminate, whether they relate to the worlds of sense, of form or of the formless;<sup>1</sup> in other words, the five skandhas

(b) *harmless*?

The Paths that are the Unincluded, and the Fruits of the Paths, and uncompound element.

[1243, 1243a] Which are the states that are

(a) *corrupt*?

The three roots of bad (karma), to wit, lust, hate, dulness, as well as the Corruptions united with them, the four skandhas associated with them, and the action, bodily, vocal and mental, springing from them.

(b) *not corrupt*?

Good and indeterminate states, whether they relate to the worlds of sense, form, or the formless, or to the life that is Unincluded; in other words, the four skandhas; all form also, and uncompound element<sup>2</sup>

[1244-1247] Which are the states that are

- { (a) *associated with the Corruptions*?
- { (b) *disconnected with the Corruptions*?
- { (c) *both Corruptions and baneful*?
- { (d) *baneful but not themselves Corruptions*?

Answers as in the corresponding pairs in the 'Graspings,'

§§ 1221-1224

[1248, 1249] Which are the states that are

(a) *both Corruptions and corrupt*?

The Corruptions themselves

(b) *corrupt but not themselves Corruptions*?

The states which by those ten states are made corrupt, the ten themselves excepted; in other words, the four skandhas.

<sup>1</sup> Apariyāpannā should, of course, be omitted from the printed text.

<sup>2</sup> This section is omitted, apparently inadvertently, in the printed text. Cf. the Mātika.

[1250 1253] Which are the states that are

(a) *both Corruptions and associated with Corruptions?* .

Lust, hate, conceit, speculative opinion, perplexity, stolidity, excitement, unconscientiousness and disregard of blame *taken severally* in conjunction with dulness, and dulness in conjunction with *each of them* Lust, also, in conjunction with excitement, and conversely, *and so for the remaining eight bases* Lust, also, in conjunction with unconscientiousness *and conversely, and so for the remaining eight* Lust, also, in conjunction with disregard of blame, *and conversely, and so for the remaining eight*<sup>1</sup>

(b) *associated with Corruptions but not themselves Corruptions*<sup>2</sup>

{ (c) *disconnected with Ills but baneful?*

{ (d) *disconnected with Ills and harmless?*

*Answers to these three questions as in former groups See §§ 1226 1228 1171 1173, etc*<sup>3</sup>

<sup>1</sup> It is not very obvious, nor is any explanation volunteered by the Cy why just the 3rd, 8th, 9th and 10th Bases of Corruption are selected as the constant of two factors in this connexion

<sup>2</sup> In the answer, supply ye dhamma after Tehi dhammehi

<sup>3</sup> The First Path witnesses the overcoming of speculative opinion and perplexity the Third Path disposes of hate, but it requires the Fourth Path to overcome the remaining seven Asl 387

## [CHAPTER XIV

### The Supplementary Set of Pairs (*piṭṭhidaṇḍam*) ]

[1254] Which are the states that are to be put away by insight?

The Three Fetters, to wit theory of individuality, perplexity and the contagion of mere rule and ritual

[1255 1257] *Identical with §§ 1003 1006*

[1258] Which are the states that are not to be put away by insight?

All states whatever, good, bad and indeterminate, except the three afore mentioned, whether they relate to the worlds of sense, form or the formless, or to the life that is Unincluded, in other words, the four skandhas, all form also and uncompound element

[1259, 1260] Which are the states that are

(a) *to be put away by cultivation?*

All the remaining lust, hate and dulness as well as the Corruptions united with them, the four skandhas associated with them, and the action, bodily, vocal and mental springing from them

(b) *not to be put away by cultivation?*

*Answer as for those states which are not to be put away by insight* [§ 1258]

[1261] Which are the states the causes of which are to be put away by insight?

The Three Fetters, to wit theory of individuality, perplexity and the contagion of mere rule and ritual



[1262 1264] *Identical with §§ 1003 1006*

[1265] Which are the states the causes of which are not to be put away by insight?

*Answer as for those 'states which are not to be put away by insight,' § 1258*

[1266, 1267] Which are the states the causes of which are

(a) *to be put away by cultivation?*

All the remaining lust, hate and dulness these are the causes that are to be put away<sup>1</sup> by cultivation. And the Corruptions united with them, the four skandhas associated with them, and the action, bodily, vocal and mental, springing from them, are the states the causes of which are to be put away by cultivation.

(b) *not to be put away by cultivation?*

*Answer as for the 'states which are not to be put away by cultivation' § 1260*

[1268 1271] Which are the states

(a) *'wherein conception works'?*

The four skandhas when associated with conception (the latter not being included), [which springs up] in a soil wherein conception works, either in the worlds of sense or form, or in the life that is Unincluded<sup>2</sup>.

(b) *'void of the working of conception'?*

The four skandhas when springing up in a soil void of conception either in the worlds of sense, form or the formless, or in the life that is Unincluded, conception itself also, and all form and uncompound element

<sup>1</sup> In the text for *pahatabba hetuka* (first occurrence) read *pahatabba hetu*

<sup>2</sup> Cf this and following pairs with §§ 996 998 and p 252, n 1. See also App I, pp 362, 363. In the text, *arupa vacare* should be omitted, and *aparīyāpanne* substituted for *parīyāpanne*.

(c) 'wherein works thought discursive'?

(d) 'void of the working of thought discursive'?

Answers (substituting 'discursive thought' for 'conception') as in §§ 1268, 1269 respectively.

[1272-1277] Which are the states that are

{ (a) joyous?

{ (b) not joyous?

{ (c) accompanied by joy?

{ (d) unaccompanied by joy?

{ (e) accompanied by ease?

{ (f) unaccompanied by ease?

Answers to each pair of questions analogous to those in §§ 1268, 1269, 'joy' or 'ease' being substituted in due order for 'conception'.

[1278, 1279] Which are the states that are

(a) accompanied by disinterestedness?

The three skandhas of perception, syntheses and intellect,<sup>2</sup> when associated with disinterestedness (the latter not being included), [which springs up] in a soil congenial to it, either in the worlds of sense, form or the formless, or in the life that is Unincluded

(b) unaccompanied by disinterestedness?

The four skandhas [when springing up] in a soil uncongenial to disinterestedness, either in the worlds of sense or form,<sup>3</sup> or in the life that is Unincluded, disinterestedness itself also, and all form and uncompounded element

<sup>1</sup> Sappitikkā The term is used to qualify sukham, A 1 81 How far, if at all, its connotation is distinguishable from that of pīti saḥagata (§ 1274) I cannot say

In the answers to the positive terms arupāvacare should be omitted from the printed text Cf § 265 et seq

<sup>2</sup> Upekkhā (disinterestedness) is a mode of vedanā or feeling, and is therefore not said to be associated with itself

<sup>3</sup> In the printed text omit arupavacare

[1281 1287] Which are the states that

(a) *relate (belong) to the universe of sense* <sup>1</sup>

Take from the waveless deep of woe beneath up to the heaven above of the Parinimittavasavatti gods inclusive—then whatever has there its range, and is therein included whether it be skandha element or sphere<sup>2</sup>—form, feeling perception, syntheses intellect these are states that relate (belong) to the universe of sense

(b) *do not relate (belong) to the universe of sense* <sup>3</sup>

The universe of form, that of the formless and the life that is Unincluded

(c) *relate (belong) to the universe of form* <sup>4</sup>

Take from the Brahma world below up to the heaven above of the Akanittha gods inclusive—then whatever states, both of sense and intellect, have therein their range and are therein included, whether they are states of one who has attained [Jhana having potential good] or of one in whom [resultant Jhana] has arisen, or of one living happily under present conditions <sup>5</sup>

(d) *do not relate (belong) to the universe of form* <sup>6</sup>

The universe of sense, that of the formless and the life that is Unincluded

(e) *relate (belong) to the universe of the formless* <sup>7</sup>

Take from the entrance among the gods of 'the sphere of infinite space' <sup>8</sup> as the lower limit, and up to the entrance

<sup>1</sup> Kamavacara The avacaras are discussed in my Introduction (vi)

<sup>2</sup> Khandha dhatu ayatana (cf K) I take this to be an adjectival dvandva compound qualifying dhamma but the five following terms the skandhas to be in apposition to dhamma

<sup>3</sup> The three terms rendered by the last three periphrases are samapannassa, uppannassa and dittha dhammasukhaviharissa The Cy (p 388) explains them as referring to kusala jhanam, vipāka jhanam and kiriya jhanam The subject is further dealt with in my Introduction (viii)

<sup>4</sup> See pp 71 75

above among the gods of 'the sphere where there is neither perception nor non perception'—then whatever states, both of sense and intellect, have therein their range and are therein included, whether they are states of one who has attained [Jhāna having potential good], or of one in whom [resultant Jhāna] has arisen, or of one living happily under present conditions these are states that relate (belong) to the universe of the formless

(f) *do not relate (belong) to the universe of the formless?*

The universe of sense,<sup>1</sup> that of form, and the life that is Unincluded

(g) *belong to the Included?*

Co Intoxicant states, good, bad and indeterminate, whether they relate to the worlds of sense, of form or of the formless, in other words, the five skandhas

(h) *belong to the Unincluded?*

The Paths, and the Fruits of the Paths, and unpounded element

[1288, 1289] Which are the states by which

(a) *there is a going away?*<sup>2</sup>

The four Paths that are the Unincluded

(b) *there is no going away?*

All states, good, bad and indeterminate, except those four, whether they relate to the worlds of sense, form or

<sup>1</sup> This is inadvertently omitted in the printed text

<sup>2</sup> Nīyyanika In § 277 *et seq* the word has been rendered 'whereby there is a going forth and onward' the Cy leaving it somewhat vaguely defined, and the context, both in that connexion and this, showing that the expression imports rather the quest of the Ideal than its attainment. Here the Cy is briefer and more emphatic (Asl 50) The word is said to signify, 'They, cutting off the root of re birth and making Nirvana their object, go down from (nīyyanti) that round of transmigration' The good states included under the opposite category will be those static stages of attainment in the upward progress termed the Fruits of the Paths

the formless, or to the life that is Unincluded; in other words, the four skandhas, all form also, and uncompounded element

[1290, 1291] Which are the states that are

(a) *fixed in their consequences* ?<sup>1</sup>

The five acts that have immediate results, and those wrong views that are fixed in their consequences, the four Paths also that are the Unincluded

(b) *not fixed in their consequences* ?

Answer as in § 1289

[1292, 1293] Which are the states that have

(a) *something beyond* ?<sup>2</sup>

Co Intoxicant states, good, bad and indeterminate, whether they relate to the worlds of sense, of form, or of the formless, in other words, the five skandhas

(b) *no 'beyond'* ?

The four Paths that are the Unincluded, and the Fruits of the Paths, and uncompounded element

[1294, 1295] Which are the states that are

(a) *concomitant with war* ?<sup>3</sup>

<sup>1</sup> See §§ 1028 1030

<sup>2</sup> Sa uttara = capable of transcending, of rejecting self (or soul) Asl 50 The term is applied to cittaṃ in D 1 80 In the an uttara dhamma this transcending has been accomplished

<sup>3</sup> Sarana, 'an equivalent for those passions, etc., overcome by which beings in divers ways incur weeping and misery' = together with fightings' (saha ranehi) Asl 50 'Dulness associated with lust is co warring (sarano) with lust, or, associated with hate, is co warring with hate' Asl 388 One is reminded of the Christian parallel of 'fleshly lusts which war against the soul' and of τῶν ἡδονῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν, although the concomitance in assault is in this case not emphasized In the Therīgāthā Subhā turns the tables—'war is a good warfare'—by fighting against the sensual desires hostile to her progress (v. 358, 360)

The three roots of bad (karma) lust, hate and dulness —and the Corruptions united with them, the four skandhas associated with them, the action, bodily, vocal and mental, springing from them

*(b) not concomitant with war ?*

Good, bad and indeterminate states, whether they relate to the worlds of sense, form or the formless, or to the life that is Unincluded, in other words, the four skandhas all form also, and uncompounded element

the formless, or to the life that is Unincluded, in other words, the four skandhas, all form also, and uncompounded element

[1290, 1291] Which are the states that are

(a) *fixed in their consequences* ?<sup>1</sup>

The five acts that have immediate results, and those wrong views that are fixed in their consequences, the four Paths also that are the Unincluded

(b) *not fixed in their consequences* ?

Answer as in § 1289

[1292, 1293] Which are the states that have

(a) *something beyond* ?<sup>2</sup>

Co Intoxicant states, good, bad and indeterminate, whether they relate to the worlds of sense, of form, or of the formless, in other words, the five skandhas

(b) *no 'beyond'* ?

The four Paths that are the Unincluded, and the Fruits of the Paths, and uncompounded element

[1294, 1295] Which are the states that are

(a) *concomitant with uai* ?<sup>3</sup>

<sup>1</sup> See §§ 1028 1030

<sup>2</sup> Sa uttara = capable of transcending, of rejecting self (or soul) Asl 50 The term is applied to citta in D : 80 In the an uttara dhamma this transcending has been accomplished

<sup>3</sup> Sarana, 'an equivalent for those passions, etc., over come by which beings in divers ways incur weeping and misery' = together with fightings' (saha ranahi) Asl 50 'Dulness associated with lust is co warring (sarano) with lust, or, associated with hate, is co warring with hate' Asl 388 One is reminded of the Christian parallel of 'fleshly lusts which war against the soul' and of τῶν ἡδονῶν των στρατευομένων ἐν τοῖς μέλεσιν ἡμῶν, although the concomitance in assault is in this case not emphasized In the Therīgāthā Subhā turns the tables—'wars a good warfare'—by fighting against the sensual desires hostile to her progress (vv 358, 360).

The three roots of bad (karma) lust, hate and dulness—and the Corruptions united with them, the four skandhas associated with them, the action, bodily, vocal and mental, springing from them

*(b) not concomitant with war ?*

Good, bad and indeterminate states, whether they relate to the worlds of sense, form or the formless, or to the life that is Unincluded, in other words, the four skandhas, all form also, and uncompounded element



## [PART II

The Suttanta Pairs of Terms (*suttantika dukam*)<sup>1</sup>

[1296, 1297] Which are the states that

(a) *partake of wisdom* ?

States which are the associates of wisdom

(b) *partake of ignorance* ?<sup>2</sup>

States which are the associates of ignorance

[1298-1299] Which are the states that have

(a) *the likeness of lightning* ?<sup>3</sup>

<sup>1</sup> This title is discussed in my Introduction

<sup>2</sup> *Vijjābhagino* i.e. 'they (the dhamma) partake (bhajanti) of wisdom by way of association with it they *versa itur* (vattanti) as parts or divisions of wisdom (Asl 50). Of the eight modes of Buddhist *vijjā*, viz knowledge born of insight (*vipassananānam*) the potency (*iddhi*) of the mental image, and the six forms of intuition (*abhinnū*)—the first only is here referred to (cf D 1, p 76 *et seq* and Childers *s.v.*). The reader will remember that *vijjā* is a term borrowed by Buddhist ethics from Brahmanic doctrine (cf the expression *tisso vijjā* p 358). It is almost equivalent to our lore. Six states are in the *Anguttara* (iii 934) said to be *vijjā bhagiyā*.

<sup>3</sup> Ignorance respecting the Four Truths Asl 51

<sup>4</sup> This and the following simile are gone into at some length (Asl 398) as follows. Stage 1 The traveller sets out in the gloom. 2 He loses his way. 3 Lightning flashes out and illumines. 4 The road is made plain again. So to the noble disciple there is (1) the inception of insight making for the first (second or third) Paths, (2) the obliteration of truth by darkness, (3) the glory of

The science<sup>1</sup> of the three lowest of the Noble Paths

(b) *the lightning of the thunderbolt* ?

The science of the topmost Path, the Path of Arahatsip

[1300, 1301] Which are the states that are

(a) *foolish* ?<sup>2</sup>

Unconscientiousness and disregard of blame Besides, all bad states are foolish

(b) *discreet* ?

Conscientiousness and fear of blame Besides, all good states are discreet

[1302, 1303] Which are the states that are

(a) *dark* ?<sup>3</sup>

Unconscientiousness and disregard of blame Besides, all bad states are dark

(b) *bright* ?

Conscientiousness and fear of blame Besides, all good states are bright

the Path is revealed, (4) the Four Truths are made plain But in the thunderbolt of the might of Arahatsip won we get the simile of (a) an all penetrating power, (b) the mystery of its coming Cf that of the wind as applied to Regeneration, John in 8

<sup>1</sup> Pañña, elsewhere rendered 'wisdom' See § 17 and cf n 3 'Science' is here to be understood, not so much in its modern sense of organized knowledge and organized methods of investigation and verification for the attaining and establishing that knowledge, as in the Platonic and Aristotelian sense of *ἐπιστήμη*, or the intellectual antithesis to *opinion*

<sup>2</sup> Bala, its opposite being pandita, which partakes of pañña See § 16, where the substantival form, pañdiccam, is rendered 'erudition,' and paraphrased (Asl 147) as pañditassa bhavo, the state of a wise person, one who has discernment, discretion, one who has 'chosen that good part' as contrasted with the 'average sensual person' or foolish youth With the answers cf §§ 30, 31

<sup>3</sup> On kamma and sukka, used with ethical significance, see M 1, 389, DhP, ver 87, Mil 200 (Cf 'Questions of King Milinda,' i 284, n 2)

[1304, 1305] Which are the states that

(a) *conduce to remorse* ?<sup>1</sup>

Misconduct in act, word and thought Besides, all bad states conduce to remorse

(b) *do not conduce to remorse* ?

Good conduct in act, word and thought. Besides, no good states conduce to remorse

[1306] Which are the states that are synonymous ?

<sup>1</sup> Tapaniya Whereas we, in 'remorse,' bring into relief the 'ayenbite of inwyt,' the Buddhist term refers to the flush of heat when the deed ill done is realized as such

<sup>2</sup> This and the subjects of the two following questions are *adhivacana*, *nirutti* and *paññatti* respectively. The three are said (Asl 51) to 'converge in meaning' (*atthato ninnakarana*), though their form is diverse. In the phrase 'An increaser of luck is an increaser of wealth' the terms are mutually delimited. This is *adhivacanam*. In the phrase 'They construct (or combine *abhisankharonti*) brethren, and are therefore "syntheses," there is a statement of fact together with the cause, as in discourse (*abbhāpā*). In the phrase 'the ratiocination, conception, disposition [of the mind]' (see above § 7), something is set out on this wise or that, and this is *paññatti*.

It seems inferable from the foregoing that by *adhivacanam* a simple equipollence of terms is to be effected. 'Is' or 'are,' in translating, must be understood simply as = and not as implying inclusion under a more general notion. The word occurs at every turn in the Cy, and has usually been rendered, in these footnotes, 'equivalent to'. Cf a good instance in Jat i 117, Div 491.

The second example and the comment adumbrate what we mean by explanation. But in the absence of the context it is not easy to gather much respecting *paññatti* from the third passage cited. Coming to the answer common to all three questions, the Cy instances as the things which are classed (*sankha*), designated (*samanāna*), expressed, and current (*voharo*) the names 'I,' 'another,'

That which is an enumeration, that which is a designation, an expression, a current term, a name, a denomination, the assigning of a name, an interpretation, a distinctive mark of discourse on this or that state

[1306a] All states are processes of synonymous nomenclature

[1307] Which are the states that are interpretative?

*Answer as in § 1306*

[1307a] All states are processes of interpretation

[1308] Which are the states that are expressions?

*Answer as in § 1306*

[1308a] All states are processes of expression

In this connexion,

[1309] *What is name?*<sup>1</sup>

'a man,' 'cattle,' 'Tisso,' 'a bed,' 'a house, etc. *Name is fourfold from the point of view of the grounds on which it is bestowed, viz* (1) given by general consent on a special occasion (*samanna namam*), *eg*, that of the first King Mahasammato (2) given because of a personal quality (*guna-namam*) *eg*, versed in the Vinaya (3) given because of a private wish or fancy (*kittima namam*), *eg*, naming of an infant (4) not given of primeval origin, primordially fortuitous (*opapatika namam*), *eg*, 'moon, 'earth, etc. See further § 1309 n

Processes of nomenclature, etc = *adhivacanapatha* etc

There is no being no compound, concludes the Commentator, that is not somehow nameable. The very trees in desert and hill country will be named by country folk. And if they admit to not knowing the name of any one kind, it will get the name of the 'nameless'. *Cf* our *anominatum*, or the Pic Sans nom, and the like

'Distinctive mark' is *vyañjanam*

<sup>1</sup> Here the Cy makes use of its foregoing classification of name kinds to show under which head to rank *nama* when distinguished from *rupa*. *Nāma* must, namely, be understood as *opapatika* name, that is all its constituents

The four skandhas and uncompounded element

[1310] What is form?

The four great phenomena and the form which is derived from them<sup>1</sup>

[1311] What is ignorance?

*Answer as for 'dulness,' § 390 (omitting 'on that occasion')<sup>2</sup>*

[1312] What is the craving for renewed existence?

*Answer as for the 'Fetter of the passion for renewed existence,' § 1120*

[1313] What is speculative opinion about renewed existence?

Theories that both soul and world will be re born, etc

[1314] What is speculative opinion about existence not being renewed?

Theories that both soul and world will not be re born, etc

must be so understood. Feeling, *e.g.*, when it arises, is not named on the grounds on which a new individual, or an 'artificial kind—table, etc—might be named. 'One has not to take a name for it, saying, "Be thou called feeling." The name has arisen together with it' (p 392). 'Uncompounded element is here spoken of again a Nirvana. *Ibid* See above p 166, n 1

<sup>1</sup> Cf § 584. The more concise form of question *tattha katamam* is now sustained till the end. Hitherto it has only been used to cross question the student on the details of a given answer on 'name,' for instance, as part of the contents of the preceding answer. Hence the translation of *tattha* by 'in this connexion' (whatever the term in question may mean elsewhere). It is not clear, however, what is the force of *tattha* in these last fifty seven questions, the greater part of the subjects not having occurred in the foregoing part of the manual.

<sup>2</sup> This pair of questions 'is included to show' how the mass of views in the following pairs is 'an upgrowth from the root of the Round of Re birth'. Asl 392

[1315] What is the sort of speculation known as Eternalism?

That both soul and world are eternal, etc

[1316] What is the sort of speculation known as Annihilation?

That both soul and world will be dissolved, etc

[1317] What is the sort of speculation known as the Finite Theory      [1318] the Infinite Theory?

That both soul and world are finite      infinite, etc

[1319] What is the sort of speculation known as the Theory of Origins      [1320] the Theory of the Here after?

Theories concerning the ultimate past      concerning futurity

All this sort of opinion, walking in opinion, jungle of opinion, wilderness of opinion, puppet show of opinion, scuffling of opinion, the Fetter of opinion the grip and tenacity of it, the inclination towards it the being infected by it, this by path, wrong road, wrongness this 'fording place, this shiftiness of grasp—this is what is called speculative opinion about renewed existence, and the rest <sup>1</sup>

[1321] What is unconscientiousness?      [1322] dis regard of blame?

*Answers as for the ninth and tenth bases of corruption*  
§§ 1238, 1239

<sup>1</sup> This the *Ditthi* formula (see §§ 381, 1099), is appended as well to each of the foregoing answers on speculative opinions. Of these the first two (*abha* and *vibhava*) are, in the Cy (p 392) connected with the next two respectively (cf § 1099). All the eight are enumerated and discussed in the *Brahmajala Sutta* D 1 13-40. The Cy itself refers to this Sutta in connexion with the last two theories. See also 'Dialogues of the Buddha, 1 26, n 3

[1323] What is conscientiousness?

The feeling of conscientious scruple when scruples ought to be felt, conscientious scruple at attaining to bad and evil states

[1324] What is the fear of blame?

The sense of guilt where a sense of guilt ought to be felt, a sense of guilt at attaining to bad and evil states<sup>1</sup>

[1325] What is contumacy?<sup>2</sup>

The being surly, refractious, contumacious when that which is in accordance with the Law has been said, contrariness, captiousness, want of regard, of consideration of reverence, of deference<sup>3</sup>

[1326] What is friendship with evil?

To follow after, to frequent the company of, and associate with,<sup>4</sup> such persons as are unbelievers, immoral, uneducated, mean spirited<sup>5</sup> and witless,<sup>6</sup> to resort to and consort with

<sup>1</sup> See §§ 80, 91

<sup>2</sup> Dovacassata For 'surly the Cy (p 393) and K read dovacassayam

<sup>3</sup> The three first terms in the answer are in the original simply different forms of the same abstract noun, viz dovacassayam, dovacassiyam, dovacassita. The fourth term is literally 'taking the opposite side' The fifth is literally 'gratification in antagonism' The last is described as due to a lack of the habit of placing others before one's self Asl 393 The term in question the Cy finally dismisses with the remark that, if persisted in in the foregoing fashion, it involves the four skandhas, especially that of syntheses So for the complex generalizations in the following questions They are not relatively simple states involving one skandha only (The editing in the Cy is here again very unfortunate)

<sup>4</sup> Sevana, nisevana, samsevana The prefixes, according to the Cy, merely act as augmentatives

<sup>5</sup> Maccharino, addicted to the five sorts of meanness Asl 391 See § 1122, n.

<sup>6</sup> Duppañña

them, to be devoted to them enthusiastic about them,<sup>1</sup> and entangled with them <sup>2</sup>

[1327] What is suavity?

The being gentle, tractable, amenable<sup>3</sup> when that which is in accordance with the Law has been said, the refraining from contradiction and from captiousness, the showing regard and consideration,<sup>4</sup> reverence and deference

[1328] What is friendship with good?

To follow after, frequent the company of, and associate with, such persons as are believers virtuous well educated, generous and intellectual, to resort to and consort with them, to be devoted to them, enthusiastic about them, mixed up with them

[1329 1332] What is skill in

- { (a) the Offences?
- { (b) restoration from the Offences?
- { (c) the Attainments?
- { (d) recovery from the Attainments?

That skill which is science, understanding search, research, etc <sup>5</sup> when applied to

<sup>1</sup> Bhajana, sambhajanā, bhatti, sambhatti, all meaning originally 'forming a part of, 'belonging to' But the two former are paraphrased by upasankaman. In the sense of devotion bhatti does not, I believe occur in the Nīkayas. Perhaps its oldest appearance with this import is in Jāt v 340—where the Cy gives as equivalent *sineho*—and in the Svet Upanishad 6 23

<sup>2</sup> Tam sampavankata (so K and the Cy) i.e., entanglement, lit, hooked along with them—with those persons, both in thought and deed. Asl 394

<sup>3</sup> Sovacassayam (sic lege) sovacassiyam, sova cassata

<sup>4</sup> Adariyam, idarata, omitted in the text, but supplied in K. Cf § 1325

<sup>5</sup> The passage elided here and in the following sections is no doubt that in which science (pañña) is described, § 16 and *passim*. On 'skill' or 'proficiency' (kusalata) see Introduction viii, on 'good'



- (a) the Offences termed the Five Groups of Offences and the Seven Groups of Offences,<sup>1</sup>
- (b) restoration from [the effects of] those Offences,<sup>2</sup>
- (c) a case of Attainment<sup>3</sup> where 'conception works and thought discursive,' a case of Attainment 'wherein is no working of conception, but only of thought discursive,' a case of Attainment 'void of the working of conception and of thought discursive',
- (d) recovery from those Attainments<sup>4</sup>

<sup>1</sup> That is, the group of 'Apatti's termed Parajika, Sanghadisesa, Pacittiya, Patidesaniya and Duk kata offences, and the group which, besides these, includes Thullaccaya and Dubbhasita offences Asl 394, cf Vin v 91. The scientific procedure is described in the Cy as pariccheda janana pañña

<sup>2</sup> Apatti vutthana, or rising up from an offence Buddhaghosa does not in this connexion explain the term, but in his Cy on the passage, found in nearly identical words at Vin iii 112, and iv 225 (which Cy is found in Minayeff, Pat 69) he uses vutthana as a general term covering all the three methods (parivasa, manatta, abbhana) of expiation of, and release from, an offence committed by a member of the Order Cf Childers, s: sanghadiseso, Vin v 118 See also *infra*, § 1332

<sup>3</sup> The Samapattis, or various stages of self concentration, include the Jhanas—as here—and other forms of samadhi, all pre Buddhistic and all utilized in the body of Buddhist doctrine and culture It is noteworthy that they are not here referred to as only eight in number—see Childers, s v (for that matter, neither do they find a place in the Atthaka nipata of the Anguttara) Neither is it clear that the three Samapattis quoted in the answer coincide in all respects with the first three stages of *five* fold Jhana If they do, and if we are to assume that the term includes more than those three stages, then, by Subhuti's inclusion of four Vimokhas, this would give us *nine* samapattis Again, in M i 301, a *fifth* Vimokha—the last—is spoken of as a Samapatti, this bringing the number up to ten Cf M i 398 400

<sup>4</sup> The kind of ability in emerging from (lit, rising out

[1333] What is proficiency in the Elements?<sup>1</sup>

That proficiency which is science, understanding, search, research, etc., when applied to the eighteen elements, viz sight, visual object and visual cognition, hearing, sound and auditory cognition, smell, odour and olfactory cognition, taste, sapid object and gustatory cognition, body sensibility, the tangible and tactile cognition, mind, mental object and representative cognition

[1334] What is proficiency in attention?<sup>2</sup>

That proficiency in attention which is science, understanding, etc., when applied to those elements

[1335] What is skill in the spheres?<sup>3</sup>

That skill which is science, understanding, etc., when applied to the twelve spheres namely, sight and visual form, hearing and sound, smell and odorous object, taste and sapid object body sensibility and the tangible, mind and mental object<sup>4</sup>

of *vutthana*, see *supra*, § 1330) one or another kind of *samādhi* is, by the *Cy*, specified as a predetermination of the time when the subject wished to arouse himself, and the carrying out of this act of will—a time stated in terms of the motions of celestial bodies 'When the moon sun, constellations have gone to such and such a position I shall awake' See on this use of *vutthana*, *M* i 302, *A* iii 311, *S* iii 270 On the modes of *Jhāna* here specified, see *supra*, § 160 *et seq* Skill in the Attainment (*samāpatti*) itself is explained as the science of effecting discernment of the *appana* or central concept (in *Jhāna*) as well as of the *parikamma* or preliminaries

<sup>1</sup> *Dhātuyo* The skill in this case is said to comprise acquisition, attention hearing and remembering (instruction being entirely oral) and discrimination *Asl* 395

<sup>2</sup> See p 5, n 1

<sup>3</sup> See § 597 *et seq*

<sup>4</sup> In the last three modes of ability six factors common to all are distinguished acquisition, attention hearing, comparison (*lit*, measuring), penetration, contemplation Of these all but the fifth are exercised on mundane objects of thought penetration is concerned with supramundane matters, attention and comparison can be exercised about

[1336] What is skill in the 'Conditioned Geneses ?

Science, understanding, etc, when applied to the formula 'The syntheses come to pass because of ignorance, cognition comes to pass because of syntheses name and form come to pass because of cognition, the sixfold sphere comes to pass because of name and form contact comes to pass because of the sixfold sphere, feeling because of contact, craving because of feeling, grasping because of craving, renewed existence because of grasping, birth because of renewed existence, old age and death grief lamentation, distress, melancholy and despair come to pass because of birth Such is the uprising of this whole mass of Ill<sup>1</sup>

[1337, 1338] What is skill in affirming in negating [causal conjuncture]?

Science understanding, etc, when applied to discerning that, in a given conjuncture, certain states are are not, the cause and conditions of certain other states<sup>2</sup>

[1339] What is upright?

Uprightness, without deflexion, twist, or crookedness

[1340] What is soft?

That which is plasticity, gentleness, smoothness, pliancy, lowliness of heart<sup>3</sup>

a mixture of both spheres of thought Asl 395 (To get this or any meaning out of the passage in question some emendation of the Cy as edited has been necessary)

<sup>1</sup> On this famous formula the Cy merely remarks that 'it will appear in the Vibhanga on the Pattecasamuppada' Asl 395

<sup>2</sup> This species of skill (thanakusalata, atthana kusalata) constituted one of the Ten Powers of the Buddha See M i 69 The Cy (p 395) takes for illustration sense cognition as a series of specific results from specific processes, also cause and effect in the vegetable kingdom

<sup>3</sup> Ajjavo and maddavo, the terms in this and the foregoing question, are synonymous with uj(j)ukata and

[1841] What is patience ?

That patience which is long-suffering, compliance, absence of rudeness and abruptness, complacency of heart <sup>1</sup>

[1842] What is temperance ?

That which is the absence of excess in deed, in word, and in deed and word together <sup>2</sup>

Besides, all moral self restraint is temperance

[1843] What is amity ?<sup>3</sup>

When all such speech as is insolent,<sup>4</sup> disagreeable, grating, harsh to others, vituperative to others, bordering

muduta §§ 50 51, 44, 45 The one additional term—the last—is paraphrased as ‘absence of conceit’ Asl 395

<sup>1</sup> Patience (khanti) is one of the ten Paramitas Jat 1, pp 22, 23 See also A iii 254, 255 The last three synonyms are the opposites of the last three synonyms of ‘hate’ See *supra*, §§ 418, 1060 Ajjavo javano maddavo, khanti and soraccam are, in A iii 248, given as the dhamma of a thoroughbred horse

<sup>2</sup> Temperance (soraccam) is defined as ‘to be well on the hither side of wickedness,’ to avoid transgression in the three kinds in deed in the four kinds in speech and in one’s mode of livelihood See Rhys Davids, ‘Manual of Buddhism,’ p 142 The three transgressions of the mind are omitted, hence soraccam applies apparently only to the self expression of the individual Asl 396

<sup>3</sup> Sakhiyam, paraphrased by sammodaya and mudu *Ibid* Cf the usual formula for the exchange of courtesies on greeting c 1, M i 16

<sup>4</sup> Andaka This and the following terms occur in M i 286 See Morris’s Notes, J P T S, 1881, 1886, 1889 Buddhaghosa’s comment obviates the necessity either for Kern’s hypothesis that the word, when applied to speech should be read as kandaka or for that of Morris, that it should be read as candaka He says (Asl 396) Just as in a defective (sadosa) tree losses (andakani, excrescences, warts) protrude, so through faultiness, by words of bragging and insolence, are swellings (andaka) produced

‘Disagreeable’ (asata) is omitted in the M i 286

upon anger, not conducive to concentration, is put away and when all such speech as is innocuous,<sup>1</sup> pleasant to the ear,<sup>2</sup> affectionate, such as goes to the heart, is urbane<sup>3</sup> sweet and acceptable to people generally—when speech of this sort is spoken—polished, friendly and gentle language—this is what is called amity

[1344] What is courtesy?

The two forms of courtesy hospitality towards bodily needs and considerateness in matters of doctrine When anyone shows courtesy it is in one or other of these two forms<sup>4</sup>

[1345] What is it to have the door of the faculties unguarded?

<sup>1</sup> Grating = kakkaṣa = (Asl *ibid*) putika By a somewhat forced figure grating or rasping speech is compared to the disagreeable sensation in the ear (sotam not kannā) by the entrance of the crumbling pulverous tissue of a rotten tree Vituperative, etc (parabbhisaṃjāna) as it were a lurking branch of barbed thorns wounding the limbs and obstructing passage *Ind*

<sup>2</sup> Innocuous = neta = niddosa Asl 397

<sup>3</sup> I.e., by varied sweetness

<sup>4</sup> Pori i.e. town conversation, either because it is full of good points (guna), or used by persons of breeding or simply urban For town dwellers use fitting terms, calling a father a father and a brother a brother *Ind*

<sup>5</sup> Patisantharo both misena and dhammena is discussed at length by Buddhaghosa (Asl 397 399) He takes, as usual the etymology of the term—a spreading out or diffusion—and shows it as a covering or closing through kindness and generosity, of the gap there may be between the having of the giver and the recipient of his attentions Both are supposed to be members of the Order, and many of the hospitable and polite ministrations described occur in Vin ii 210, 211 See also Mil 109

<sup>6</sup> Aguttadāyaka This and the contrary attitude in § 1347 constitute an important formula in Buddhist doctrine and occur in D i 70 M i 160 261, etc It is also quoted h v 126, 161

When a certain individual<sup>1</sup> sees an object with the eye<sup>2</sup> he is entranced with the general appearance, or in the details of it<sup>3</sup>. He does not set himself to restrain that which might give occasion for wicked states, covetous, dejected, to flow in over him were he to dwell unrestrained as to the sense of sight. He keeps no watch over his faculty of sight, nor does he attain to mastery over it. And so in like manner when he hears a sound with the ear smells an odour with the nose tastes a sapid with the tongue feels a tangible with the body recognises a mental object with the mind, he is entranced with the general appearance and in the details of it. He does not set himself to restrain that which might give occasion for wicked states, covetous, dejected, to flow in over him, were he to dwell unrestrained as to the mental faculty. He keeps no watch over the mental faculty, nor does he attain to mastery over it. That these six faculties should be thus

<sup>1</sup> K omits *puggalo* given in the printed text. The latter omits it in the corresponding answer, § 1847.

<sup>2</sup> This is a passage naturally calling for psychological qualification from the Commentator (Asl 399, 400). "Eye stands here for the total efficient cause (*kāraṇa vasena*) namely, for that visual cognition which is the generally accepted form seeing capacity. As the Ancients have said: The eye does not see form not being of the nature of intellect (*cittam*), the intellect, not being of the nature of eye, does not see form (the *Cy* has here been wrongly punctuated). One sees with the sense embodied mind impinging on the 'door object (*dvarārammaṇaṃ samghaṭṭanena pasadavattthukena cittaṇa passati*), that is, with the aggregate organism or apparatus, as when we say, "he shoots with the bow."

<sup>3</sup> On *nimittagāhī* and *anuvyanjana gahī*: see notes relating precisely to this passage in *D* i 70 in 'Dialogues of the Buddha' i 80. The former term is, in the *Atthaśālinī*, defined as the act of one who not content with simply beholding what is attractive and so forth, or what is characteristically female or male, grasps at it with passionate desire.

unguarded, untended, unwatched over, unrestrained is what is called having the door of the faculties unguarded [1346] What is immoderation in diet?<sup>1</sup>

When anyone, through carelessness and without judgment, takes food<sup>2</sup> for purposes of sport,<sup>3</sup> sensual excess personal charm and adornment, his insatiableness, immoderation, and want of judgment are what is called immoderation in diet

[1347] What is it to have the doors of the faculties guarded?

When a certain individual sees an object with the eye he is not entranced with the general appearance or the details of it. He sets himself to restrain that which might give occasion for wicked states, covetous, dejected, to flow in over him, were he to dwell unrestrained as to the sense of sight. He keeps watch over this faculty of sight, and attains to mastery over it. And so in like manner, when he hears a sound with the ear, smells an odour with the nose, tastes a sapid with the tongue, feels a tangible with the body, recognises an idea with the mind, he is not entranced with the general appearance and the details of it. He sets himself to restrain that which might give occasion for wicked states, covetous, dejected, to flow in over him, were he to dwell unrestrained as to the mental faculty. He keeps watch over the mental faculty, and attains to mastery over it. That these six faculties should be thus guarded, tended, watched over,

<sup>1</sup> Bhojane amattanuntā = a sustained indulging without reflection the ignoring of measure or bounds therein. Asl 402

<sup>2</sup> Ahāram 'both edible and potable' Asl 401

<sup>3</sup> Davaya etc. That is to say, that he may be able to dance or do acrobatic feats, etc. Or like kings and courtiers who feed to swell their 'pride of life' and manhood, etc. Asl 102, 103

restrained, is what is called having the doors of the faculties guarded

[1318] What is moderation in diet?

When anyone takes food with reflection and judgment, not for purposes of sport, excess, personal charm and attractions, but so as to suffice for the sustenance and preservation of the body, for allaying the pangs [of hunger]<sup>1</sup> and for aiding the practice of the higher life,<sup>2</sup> and thinking the while, 'I shall subdue that which I have been feeling and shall cause no new feeling to arise,<sup>3</sup> and maintenance shall be mine, blamelessness also and comfort'—this content, moderation, judgment in diet is what is called moderation in diet.

[1319] What is forgetfulness?

<sup>1</sup> Vihimsūparatiya Vihimsā=abhutta-paccaya uppañjanaka-khudā. Asl. 403

<sup>2</sup> Brahmācariyanuggahāya

<sup>3</sup> This formula (as Trenchner terms it, 'Pali Misc,' 74) of abstemious living occurs M. i. 355, S. iv. 104, 176, etc.; also Mil. 367. The comments in the Asl. reveal a more specific and less sublime interpretation of the vedana in question than is taken by the translator of the last-named passage (Rhys Davids, 'Questions of King Milinda,' ii 231) According to the former, puranañ ca vedanam is simply that due to one's not having dined, and navañ ca vedanam to one's having dined too much, or to one's having dined Asl. 403, 404 Psychologically then, the ideal state of one relieved of the craving of appetite would seem to be, not the positive sensations of surfeit or of having well dined, but the relatively negative state of not-hungry, not-thirsty. Under 'comfort' (phāsuviharo = bhojanīsamso) gourmands, who fail to acquire the same, are described, with some gusto, under five current sobriquets —'Hold, waistcoat!' 'Gyrator' (because unable to rise after eating), etc. Abstemious procedure is also categorized otherwise and in detail. Asl. 404.

\* In this answer (describing mutthasaccam) the text requires some emendation. Anussati should be asati, and the privative a should of course be dropped in a-pilapanata, a-sammussanatī K. reads (here only)



Unmindfulness, lapse of memory, non recollection, non remembrance not bearing in mind, superficiality, oblivion.

[1350] What is lack of intelligence?

*Answer as for 'ignorance' or 'dulness,' § 1311, etc*

[1351] What is mindfulness?

*Answer as in § 14, omitting 'on that occasion' <sup>1</sup>*

[1352] What is intelligence?

*Answer as for 'wisdom' or 'science,' § 16 And see § 53*

[1353] What is the power of computation?

*Answer as for 'wisdom,' § 16*

[1354] What is the power of cultivation?

That which is the pursuing the cultivating, the multiplying of good states

Moreover, the seven factors in the Great Awakening<sup>3</sup> are the power of cultivation

[1355] What is composure?

*Answer as for 'quiet,' §§ 11, 54 <sup>4</sup>*

[1356] What is insight?

*Answer as for insight and 'wisdom,' §§ 55, 16*

pamussanata—not so the Cy—and repeats asatī after appatissatī. See § 14 and footnote

<sup>1</sup> K reads for asammussanata, appamussanata Cf preceding note

<sup>2</sup> Patīsaṅkhaṇabalaṃ This is not included in any set of powers enumerated in the present work (cf § 1, etc), nor does it form part of paṇṇabalaṃ (§ 29). However, it is included in the eight very different kinds of powers given in A iv 223, ranking as the specific balaṃ of the erudite or bahussuto Cf the use of patīsaṅkha in Vin i 213. In the present connexion it seems as a correlative term to have superseded dāssanaṃ (insight) see above §§ 1002 1012, 1254 1267

<sup>3</sup> See §§ 285, 287, etc

<sup>4</sup> In this and the following references the phrase 'on that occasion' must be understood to be omitted

[1357] What is 'the mark of composure'?

*Answer as for 'quiet,' § 1357*

[1358] What is 'the mark of grasp'?

*Answer as for 'grasp' and 'energy,' §§ 56, 13*

[1359] What is grasp?

*Answer as for 'the mark of grasp,' § 1358*

[1360] What is balance?

*Answer as for 'balance,' § 57*

[1361] What is moral failure?

Excess in deed, excess in word, excess in both together  
Moreover, all immorality is moral failure

[1362] What is theoretic fallacy?

'There is no such thing as alms, or sacrifice, or offering, there is neither fruit, nor result of good or evil deeds, there is no such thing as this world or the next, there is no such thing as mother, or father, or beings springing into birth without them, there are in the world no recluses or brahmīns who have reached the highest point, who have attained the height, who, having understood and realized by themselves alone both this world and the next, make known the same'—all this sort of speculation this is what is called theoretic fallacy Moreover, all wrong views are theoretic fallacies

[1363] What is moral progress?

Absence of excess in deed, in word, and in deed and word together<sup>4</sup>

[1364] What is progress in theory?

'There is such a thing as alms, sacrifice and offering, fruit, and the result of good and evil deeds, this

<sup>2</sup> Samatha nimittam Explained by *Paṇḍita* akkama  
gahetva puna pavattetabbassa samathassa ni  
matta vasena Asl 53

<sup>3</sup> Silavipatti Cf §§ 1363, 1342

<sup>4</sup> Ditthivipatti Cf § 1215

<sup>5</sup> Sila sampada Cf § 1342

world and the next mother, father and beings springing into birth without them, recluses and brahmins who have reached the highest, who have attained the height who having understood and realized by themselves alone both this world and the other world, make known the same—all this sort of science, understanding, etc.<sup>1</sup> this is what is called progress in theory Moreover all right views are progress in theory

[1365] What is purity in morals?

Absence of excess in deed, in word, and in deed and word together.<sup>2</sup>

[1366] What is purity in theory?

Knowledge of the specific nature of karma,<sup>3</sup> knowledge

<sup>1</sup> Continue as in § 16

<sup>2</sup> *Cy* § 1363 Purity in theory would seem to indicate perfection relative to progress in theory, while in moral matters a similar distinction does not apparently hold. The *Cy* only explains this want of distinction by saying that in § 1363 the *sīla* of restraint of the *Paṭimokkha* is alluded to while in § 1365 *visuddhi sīla* is spoken of.

<sup>3</sup> *h* reads here *kammaṣṣakataṃ nānam*—a curious phrase. Buddhaghosa, to judge by his exposition reads *kamma ṣṣakata nānam* (Asl 406 407) or *ṣṣakata* or *ṣṣakataṃ nānam* (Asl 406). The corresponding adjective to this *sakata* or *sakataṃ* occurs in the passage quoted from the *Sutta Pitaka* by Nāgasena (*Mil* 1 15 cf Rhys Davids trans 1 101, n 1 also Asl 66), namely *kammaṣṣaka (satti)* i.e. according to the translator's view having each their own karma. As this passage occurs in the yet unedited 135th Sutta of the *Majjhima* the Pāpānca Sūdanī may prove to have a more lucid commentary on it than that given in the *Atthasālinī*. The latter is to this effect [This phrase means] the science of knowing that *this* karma (or action) is *sakam*, that karma is not *sakam*. In this connexion all bad karma, whether it be done by one's self or by another, is not *sakam*. How so? Because it destroys utility and creates disutility. But good karma which has the reverse effect is named *sakam*. Just as a man with a full purse in the course of a journey

of the Truths in their due order, the knowledge of him who holds the Path, the knowledge of him who holds the Fruit of the Path

(1)<sup>1</sup> The phrase 'Now purity of theory' is equivalent to that science, understanding right theory (views) [*described above*, § 16]

(11) In the phrase 'And as the struggle of him who holds certain views,'<sup>2</sup> 'struggle' means that inception of energy etc [*described above*, § 13]

may stop at various cities where festivals are going on and, determining what votive outlay he will make takes part accordingly in those festivals as his inclination prompts, and safely emerges from the jungle, even so do beings who are established in this knowledge of the sakatam of karma, when they have heaped up much karma making for transmigration, safely and at ease attain arahatship, even to the extent of numbers innumerable

Now if sakam mean here, as it usually does, 'one's own, that still seems no explanation of the assertion that one's bad actions are not one's own. And how does the parable bear out the assertion?

<sup>1</sup> With the foregoing question and answer the catechism proper of the 'Dhamma Sangam' comes to an end. There follow eleven sundry phrases or terms, not made the subject of any part of the catechism, and appended here in the phraseology of a commentary. They are severally either referred to some reply in the catechism or briefly expounded, and are probably all culled from the Sutta Pitaka as *technicisms of Buddhist ethics*. Very possibly they form one connected sentence, giving an eloquent and concise description of the nature of Wisdom and Emancipation. Buddhaghosa has nothing very enlightening on this fraction of ancient commentary included in the text, but promises an explanation of at least the division of the subject of 'agitation' in the Commentary on the 'Vibhanga'.

• Yatha ditthissa ca padhanam. It is just possible one should read Yathaditthissa, k, however, divides the two words. The Cy merely remarks that the energy put forth is intelligent or scientific, and can be applied either to worldly or to higher things.

(iii) The phrase 'agitation' implies dread of birth, dread of old age, dread of sickness, dread of death

(iv) The phrase 'occasion of agitation' means birth old age, sickness, death

(v) The phrase 'And the earnest struggle of him who is agitated' refers to [the four Right Struggles] —When a bhikkhu brings forth the desire (a) that bad and wicked states which have not arisen should not arise, (b) that bad and wicked states which have arisen should be put away (c) that good states which have not arisen should arise (d) that good states which have arisen should stand firm, should not get confused, should be frequently practised made to abound cultivated, and perfected—then he uses endeavour, sets energy a going, reaches forward in thought and struggles<sup>1</sup>

(vi) The phrase 'And discontent in good states' means the longing for higher achievement in one who is dissatisfied over the cultivation of good states<sup>2</sup>

(vii) The phrase 'And the not shrinking back in the struggle' means the thorough and persevering and unrelenting performance, the absence of stagnation, the unfaltering volition the unflinching endurance,<sup>3</sup> the assiduous pursuit exercise and repetition which attend the cultivation of good states

<sup>1</sup> See A. ii 15 16, 74 It will be seen that the four modes of will culture described on p 15 of A ii as the Sammapadhanani (and quoted in the Dh S) are on p 74, termed respectively the Struggles for Self control for Renunciation for Cultivation (or Development) and for Preservation Yet on p 16 a different connotation is given to each of these four terms

<sup>2</sup> This and the next phrase (vii) occur consecutively in A i 50 The progress of sublime discontent in a pious individual from giving small donations to the Order, then greater gifts till he personally enters the Order and finally wins the goal of Arahatsip, is briefly described, Asl 407 The last attainment gives the winner the title of the Greatly Content

<sup>3</sup> Cf § 13

(viii) The phrase 'Wisdom' means the threefold wisdom, namely (a) *reminiscent knowledge of one's former births* (b) *knowledge of the relapse and renaissance of beings*, (c) *the knowledge that makes an end of the Intoxicants*

(ix) The phrase 'Emancipation' means the twofold emancipation, namely, (a) *detachment of thought*,<sup>1</sup> and (b) *Nirvana* <sup>2</sup>

(x) The phrase 'knowledge in making an end' means the knowledge he has who holds the Path

(xi) The phrase 'knowledge in origins' means the knowledge he has who holds the Fruit of the Path

#### End of the Division entitled 'Elimination'

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<sup>1</sup> *Cittassa ca adhimutti=vimutti* (emancipation)  
D 1 174

<sup>2</sup> This is, I believe, the only passage in the original *Manual* where the word occurs. This is interesting in view of the fact that it occurs in what appears to be an appendix of original Commentary, and also that the term occurs so frequently in the old digest which follows in the text. See Appendix I

## APPENDIX I

The Digest or Condensed Paraphrase of Book III (§§ 981-1295) entitled Division of Exposition or the Elucidation (*atthuddharo*)

Immediately following the text of the Dhammasangani itself is a supplement of some 230 questions and answers. The questions are verbatim those of the Elimination Division or Book III taken in order but without the cross-questioning on the details of the various lists of ethical factors or defects such as the varieties of cause (*hetu*) or of the Intoxicants etc. The answers are for the most part more tersely worded than those in Book III and couched in language more or less different including several terms that came into technical use after the earliest ages of Buddhism.

No distinctive title is assigned to this supplement in the Manual itself. It is probable that the final announcement

*Dhamma sangani ppakarani samatti* refers not to it but to the entire work. In the *Atthasālini* however (p. 409 *et seq.*) this section is pronounced to be commentary not text and is termed the *Atthakathā kandaṃ* or expositional division and in an earlier passage it was termed the fourth *Vibhatti* comprising the *atthuddharo* (Asl. 6). The tradition is related that it is the work of Sariputta and was compiled by him with the object of making clearer the contents of the *Nikāya khaṇḍa kandaṃ* (Book III *ie* virtually the whole Manual) to a pupil who could not otherwise understand it.

This being so and the answers throwing no new light on

to the subjects discussed, I have not thought it worth while to translate them. At the same time, it seemed advisable to sort out the specific, if not the individual, differences in diction, so that the reader may lose nothing that may prove of any value for the history either of the terms or of the concepts of Buddhism. I have also given translations of a few answers where the very difference in the terms used to obtain a virtually equivalent statement may prove helpful towards understanding the language of the Manual itself.

In respect of Pali terms used, when there is need of referring collectively to the three modes or worlds of all rebirth, as well as to that higher life of saintly aspiration, which is not concerned with rebirth, these four are no longer distinctively spoken of as the *avacaram* of this or that and the Unincluded but are simply classed together as 'the four *bhumis*'.

Again, 'Nirvana' (*nibbāna*) invariably replaces the term 'uncompounded element'. See Appendix II.

'Form' replaces 'all form' (see § 983 *passim*), and 'fruits of the life of the recluse' the word 'fruits of the Paths' (See § 992 *passim*<sup>1</sup>). The latter variation occurs but once in the Manual itself, viz. at § 1016<sup>2</sup>.

Frequent allusion is now made to those 'types' of good and bad thoughts distinguished and analyzed by Book I. They are spoken of, not as *cittani*, but as *cittuppada*, or genesis of thought, a term occurring only once in the Manual, viz., as a title. (See above, p. 164.)

The skandhas, so frequently adduced in Book III are never mentioned.

The term 'co Intoxicant' (*sasavo*) is no longer used except in the analysis of the Intoxicant Group.

The very frequent use of the ablative in *to* (when the

\* <sup>1</sup> By an error presumably in the MSS the printed text has, in § 1597, *jhanabalani* for *samannaphalani*. Cf. K.

<sup>2</sup> Printed above by an error as [1015]



Manual would use a substantival adjective—for instance, *kamavacara kusala* instead of *kamavacaram kusalam*—betrays the later idiom. The Manual itself uses this ablative, I believe, but twice, viz., in §§ 1062 1071 *vīpakato*=as, or by way of, result

The term *kiriya*, so seldom used in the Manual is now used extremely often

\* \* \* \*

Taking now the three questions respecting (a) good (b) bad, and (c) indeterminate states, with which Book III (§§ 981 983, and for that matter the Manual itself) opens we read the following concise replies, taken in order —

- (a) Good in the four planes (*bhummisu*)
- (b) The twelve geneses of bad thought
- (c) Result in the four planes, completed indeterminates<sup>1</sup> in the three planes,<sup>2</sup> form also and Nirvana'

Now, on referring to the analysis of the twelve Types of bad states (Book I, Part I, ch 11), it will be seen that these cover the whole question, inasmuch as only one 'plane'—that of sensuous existence—is involved. Good and indeterminate dhammas, on the other hand, involve all four planes, and cannot be answered simply in terms of the eight types of good thoughts (ch 1) in the one case nor of thought genesis in the other

\* \* \* \*

The next triad of questions (Book III, §§ 984 986) is answered in language which occurs at only one other passage in the whole work (§ 1268 *et seq*) and which is of a vagueness that makes any equivalent rendering welcome

'States associated with easeful feeling' —

'The four geneses of thought accompanied by happiness, which belong to good (karma) in the sensuous universe. The four, which belong to bad (karma) The six, which

<sup>1</sup> *kiriya-vyakatam* See Introduction viii

<sup>2</sup> *Ic*, excluding that of sense (see Book I, Part III, ch 11)

belong to the results of good (karma) in the sensuous universe, as well as the five belonging to completed thought<sup>1</sup> The threefold and fourfold<sup>2</sup> Jhāna relating to the heavens of Form whether it arise as good (karma), result (of good karma) or as a completed state The threefold and fourfold Jhāna relating to the Higher Ideal, whether it arise as good (karma) or as result The easeful feeling herewith arisen is not reckoned in'

'States associated with distressful feeling —

'The two geneses of thought which are accompanied by melancholy Cognition of body which is accompanied by distress The distressful feeling herewith arisen is not reckoned in'

'States associated with neutral feeling —

'The four geneses of thought accompanied by disinterestedness, which belong to good (karma) in the sensuous universe The six, which belong to bad (karma) The ten, which belong to the results of good (karma), in the sensuous universe<sup>3</sup> The six, which belong to the results of bad (karma)<sup>4</sup> The six, which belong to completed thought<sup>5</sup> The fourth Jhāna, relating to the heavens of Form, whether it arise as good (karma) result (of good karma), or as a completed state The four Jhānas connected with Formless Existence<sup>6</sup> whether they arise as good (karma), result (of good karma), or as completed states The Fourth Jhāna relating to the Higher Ideal, whether it arise as good (karma), or as result (of good karma) The neutral feeling herewith arisen is not reckoned in

'It is not proper to say that these three modes of feeling

<sup>1</sup> h. reads *kamavacara kusalassa vipakato ca kīriyato ca pañca* But reference to §§ 469 and 568 shows that the analysis gives six and five respectively

<sup>2</sup> Excluding the highest Jhāna, as incompatible with 'easeful feeling

<sup>3</sup> Read *kamavacara kusalassa*

<sup>4</sup> Four in § 556, one in § 562 one in § 561

<sup>5</sup> Five in § 566 one in § 574

<sup>6</sup> For *arupavacara* read *aruppa* P 71 et ---

are associated either with themselves, or with form, or with Nirvana ' —

\* \* \* \* \*

The answers to questions §§ 1007-1012 are (with the exception of that to 1009) more precise than those there given —

'States which may be put away by insight —

'The four geneses of thought which are associated with views and opinions, the genesis of thought which is accompanied by perplexity ' —

'States which may be put away by culture [1007] ' —

'The genesis of thought which is accompanied by excitement

'The four geneses of thought which are accompanied by lust, but disconnected with views and opinions, also the two geneses of thought which are accompanied by melancholy —these states may be put away either by insight or by culture ' —

'States which may be put away neither by insight nor by culture —

'Good in the four planes, result in the four planes, completed indeterminates in three planes form also, and Nirvana

States the causes of which may be put away by insight, by culture, or by neither are described in the same terms Moho (dulness), however, is inexplicitly named as something the cause of which can be put away by neither

\* \* \* \* \*

Questions 1022 1024 are answered in quite other terms than those there used —

(a) 'States having limited objects of thought ' —

'All result of sensuous existence, ideation that is completed action, representative cognition that is completed action but not free of causes,<sup>1</sup> and is accompanied by happiness

(v) 'States having objects of thought of wider scope ' —

'The sphere of infinite intellect, the sphere where there

<sup>1</sup> *kiriya-hetuka manovinnānadhātu*

is neither perception nor non perception' (Cf §§ 267, 268)

(c) 'States having infinite objects of thought'—

'The four Paths that are the Unincluded, and the four Fruits of the life of the recluse'

'The four geneses of thought which are disconnected with knowledge and belong to good (karma) in the universe of sense, also the four geneses of thought disconnected with knowledge which are completed acts, and all bad (karma) —these states may be (a) or (b), but not (c), and may not be termed both (a) and (b)

'[Again,] the four geneses of thought which are associated with knowledge and belong to good (karma) in the universe of sense, the four geneses of completed thoughts which are associated with knowledge, the Fourth Jhana relating to the universe of form, whether it arise as good (karma) or as completed thought, and the representative cognition which is completed and free from the causes and is accompanied by disinterestedness —these states may be (a), or (b), or (c), but it is not proper to call them (a) and (b) and (c)

'[Lastly] the threefold and fourfold Jhana relating to the heavens of Form, whether it arise as good (karma) or as result, or as completed thought, the results of Fourth Jhana, and the two first Jhanas connected with Formless existence, viz, the spheres of Infinite Space and of Infinite Nothingness —these states it is not proper to call (a) and (b) and (c)

Form and Nirvana are without objects of thought

\* \* \* \* \*

One more group deserves quoting as giving answers not in terms of the subject inquired into. This is the two triads corresponding to §§ 1011 1019. The *Atthakatha* has the following

'States which are

(a) personal (or subjective),

(b) external,

(c) personal external'

'With the exception of form which is not bound up with

faculties,<sup>1</sup> all states may be subjective or external or subjective external Form which is not bound up with faculties, and Nirvana are both external'

'States which have

- (a) a subjective object of thought,
- (b) an external object of thought,
- (c) a subjective external object of thought —

'(a) The sphere of infinite intellection and the sphere where there is neither perception nor non perception

'(b) The threefold and fourfold Jhana relating to the heavens of Form, whether it arise as good (karma), as result (of good karma), or as completed thought, also results of Fourth Jhana the sphere of infinite space, the four Paths that are the Unincluded and the four Fruits of the life of the recluse — these states have an external object of thought

Excepting form, states, good, bad, and indeterminate relating to the sensuous universe, and the Fourth Jhana relating to the heavens of Form, whether it arise as good (karma) or as completed thought — all these may be either (a), (b) or (c)

But it is not proper to say that the sphere of nothingness is all three

Form and Nirvana are without objects of thought

There is here a point of additional interest

The second and fourth Aruppa-jhanas are shown to have been conceived as exercises of pure introspection, and to be devoid of any implications of a World Reason, or a macrocosmic Perception, let alone any of the 'rapt soul' being caught up to other spheres

<sup>1</sup> Read, for Manindriyam, Anindriya-baddha rupañ ca By an oversight this sentence and the next are printed in the text as if belonging to the previous triad

## APPENDIX II

On that which is predicted about Uncompounded Element (asankhata dhatu) in the Dhamma Sangani

Uncompounded Element is classed as the fourth and last species of the morally Indeterminate (avyākātam)—in other words, of that conduct or state of mind which is not productive of good or bad karma. But it alone, of those four, does not receive separate and systematic discussion, as is the case with the other three—Result, Kiriya, and Form. The following predicates are elicited incidentally in the course of Book III, which discusses what may be called Applied Ethics. Again, wherever the word Nirvana (nibbānam) is always substituted for asankhata dhatu in that Attakatha which is appended as a supplement to the original text, the term 'uncompounded element' is not identified, in the Dhamma Sangani, with the 'topmost fruit' of the Paths, the arahatta-phalam, which is one aspect of the state called Nirvana (cf. S iv 251, 252). The subject therefore seems to demand further inquiry. It is to facilitate this that the following results are appended, parallel more or less to the table on Form, pp 168-171. (cf. note, p 166)

Uncompounded element is

indeterminate	[983]
neither result nor productive of result	[989]
neither the issue of grasping <sup>1</sup> nor favourable	
to it <sup>2</sup>	[992]
neither corrupt <sup>1</sup> nor baneful	[995]

<sup>1</sup> Given also in [1212]

<sup>2</sup> Given also in [1220]

'void of the working of conception and of thought discursive'	[998] <sup>r</sup>
to be put away neither by insight nor by culture	[1008]
something the causes of which are to be put away neither by insight nor by culture	[1012]
that which makes neither for the piling up nor for the undoing of re birth	[1015]
neither appertaining nor not appertaining to studentship	[1017] <sup>p</sup>
infinite	[1021]
perfected	[1027]
that which does not entail fixed conse- quences	[1030] <sup>a</sup>
invisible and non impinging	[1052] <sup>s</sup>
not a cause	[1072]
without causes as concomitants	[1074] <sup>p</sup>
not associated with a cause	[1076]
without material form	[1092]
supra mundane	[1094]
not an Intoxicant	[1102]
not co Intoxicant	[1104]
disconnected with the Intoxicants	[1106] <sup>r</sup>
not a Fetter	[1124]
unfavourable to the Fetters	[1126]
disconnected with the Fetters	[1129] <sup>s</sup>
not a Tie	[1141]
not that which tends to become tied	[1142]
disconnected with the Ties	[1144] <sup>r</sup>

<sup>1</sup> Given also in [1269] [1271]

<sup>2</sup> Given also in [1258] *et seq*

<sup>3</sup> In the printed text [1018]

<sup>4</sup> Repeated in [1291]

<sup>5</sup> Repeated in [1098] and [1090]

<sup>6</sup> [1042] combines [1072] and [1074]

<sup>7</sup> [1112] repeats [1104] and [1106]

<sup>8</sup> [1131] repeats [1126] and [1129]

<sup>9</sup> [1140] repeats [1142] and [1144]

not a Hindrance	[1163]
disconnected with and unfavourable to the Hindrances	[1173]
not a Contagion	[1176]
disconnected with the Contagion and un- infected	[1184]
without concomitant object of thought	[1186]
not of the intellect	[1188]
not involved in the life of sense	[1190]
disconnected with thought	[1192]
detached from thought	[1194]
not sprung from thought	[1196]
not something coming into being together with thought	[1198]
not consecutive to thought	[1200]
not derived	[1210]
without the attribute of Grasping	[1218]
disconnected with Grasping, and not favour- ing it	[1228]
without the attribute of corruption	[1240]
harmless	[1242]
not corrupt	[1243a]
disconnected with the Corruptions, and harmless	[1253]
not joyous	[1273]
unaccompanied by joy	[1275]
unaccompanied by ease	[1277]
unaccompanied by disinterestedness	[1279]
Unincluded	[1287]
that by which there is no going away	[1289]
something having no Beyond	[1291]
not concomitant with war	[1297]

• In the Cy. on the Dhūtu Kathā nibbānaṃ (Nirvāṇa)  
is always substituted for asankhato khandho.



# INDEX OF PALI WORDS.

[n is throughout printed for ñ]

- Aggī, 242  
 Aggahitattam, 300  
 Ajjava, 348  
 Ajjhātuka, 220  
 Ajjhātta, 45, 207, 241, 272  
 Ajjhāsaya, 200  
 Ajjhosāna, 277  
 Anñā, 96  
 Ānandriya, 97, 149  
 Atthāna, 348  
 Andakā, 349  
 Attabhāvo, 175, 207, ix  
 Attamanata, 12  
 Attariya, xxxvi  
 Attā, 294 See Dhātu  
 Attādhīpati, 20  
 Adhithānā, 44  
 Adhīpati, 20  
 Adhīpateyya, 77, 270  
 Adhimatta, 200  
 Adhimuccana, 63  
 Adhimokkha, 5  
 Adhivacana, 340  
 Anaññātaññassamutindriya 86  
 Anāgāmin, 297, 302, 326  
 Anicca, 171  
 Anutāpo, 818  
 Anuttara, 336  
 Anuddā, 275  
 Anuddāyana, 275  
 Anunāyo, 276  
 Anumajjana, 11  
 Anurodha, 276  
 Anuvyanjana, 351  
 Anusati, 351  
 Apacayaḥimā, 62  
 Apariyāpanna, 165, 254, 329 12  
 Apekkhā, 279  
 Appanīhita, 93, 141  
 Appanā, 10, 53, 54, 59, 82, 347,  
     xxviii  
 Appamaññā, 66  
 Appamāna, 60, 265  
 Abhiyyā, 22, 304  
 Abhinna, 53, 54, 193, 338  
 Abhiñhāna, 267  
 Abhidhamma, xxvii, xxxi  
 Abhinibbattā, 271  
 Abhiniropana, 11, 19  
 Abhinihara, 242  
 Abhiñāpo, 340  
 Abhisankhāra, 262  
 Arati, 66  
 Arahatta, 264, 296, 303, 367  
 Ariyanam adassāvā, 258  
 Ariyo atthangiko maggo, 87  
 Arupavacara, 332, 333, 363  
 Avacara, xlv, 334  
 Avatthiti, 13  
 Avyākata, 367  
 Asankhatā dhātu, 166, 251, 367  
     *et seq*  
 Asubha, 70  
 Assutavā, 258  
 Ākaddhana, 277  
 Akāsa, xlviii  
 Ākāsā-dhātu, 57, 193, 194, 217  
 Ākāśanancāyatana, 71  
 Ākāśanāyātana, 74  
 Āghāto, 282  
 Ācāyo, 193  
 Ādāratī, 345  
 Ādāriya, 345  
 Ānantarika, 267  
 Āpatti, 346  
 Āptiha, 199  
 Āpo dhātu, 201, 203, 236, 242

- Amisa, 350  
 Ayatana, 26, 172, 213, 321, 334  
 Ārambho, 15  
 Ārammaṇa, 55, 209, xl  
 Āruppa jhāna, 57, 363  
 Āsava, 291 *et seq.*  
 Āsī, 279  
 Āsimsanā, 279  
 Āhāro, 196, 197, 204, 352, lx  
  
 Iecchā, 100, 277  
 Iddhipāda, 94  
 Indriya, 204, 215, 247, lvi  
 Issi, 100, 299  
  
 Ujukatī, 348  
 Unnati, 298  
 Unnamo, 209  
 Utu, 174, xvii  
 Uddesa, xviii  
 Uddhacca, 119, 246  
 Upakilesa, 291  
 Upacavo, 195, 231  
 Upacāra, 53, 54  
 Upacattam, 148  
 Upādrūhanata, 12  
 Upariṭṭhama, 264  
 Upādi, 127, 197, 243  
 Upādāna, 257, 323, xlii  
 Upādāna, 201, 241, 241, 272, 324  
 Upādāniya, 203, 322  
 Upekkhā, 39, 44, 50, 66, 123, 333  
 Uppatti, 157  
 Uppādana, 270  
 Ubbego, 20  
 Ussado, 109  
  
 Flaggatī, 13, 143  
 I kaṇṭṭakkhamā, 82  
 I kaṇṭha, 231  
 I katta, 1  
 I kassapaṭicchana kicca, 129  
 I laddhiyā, 46  
 I jī, 277  
  
 Kakkhalatta, 241  
 Kakkasa, 350  
 Katukāñcukātī, 300  
 Kandaka, 349  
 Kanha, 339  
 Kadariya, 300  
 Kappiya, 313  
 Kamana, 232 *et seq.*, vii  
 Kammassakatī, 356  
 Karunā, 5  
 Kasāva, 189  
 Kasina, 43, 57  
 Kabāpāna, 184  
 Kāmañcāra, 1, 334  
 Kāyo, 181, 311  
 Kāya kammāññatī, 24  
 Kāya passaddhi, 22  
 Kāya pāṇāññatī, 24  
 Kāyappavādo, 173, 199  
 Kāya mudatā, 21  
 Kāva lūhuta, 23  
 Kāya viññatī, 192  
 Kāya viññāna, 129  
 Kāva-viññāna dhīta, 153  
 Kiyujjukatī, 25  
 Kiccama, 172  
 Kiriā, 156 *et seq.*, 163, 191, 251,  
 341, 362  
 Kilesa, 251, 327 *et seq.*  
 Kilesa kāmī, 43  
 Kukkucca, 120, 312  
 Kukkuṇa vatukā, 261  
 Kucalātī, 345, 348  
 Ketu kaṇṭatī, 299  
 Kopo, 283  
 Khamatī, 349  
 Khudā, 353  
  
 Ganthaniya, 201, 205  
 Gantho, 241, 204 *et seq.*  
 Gandho, 147  
 Grāho, 277  
 Gutta ivārata, 370  
 Govata, 261  
 Gosila, 261

- Citta mudutā, 24  
 Citta lahuta, 23  
 Cittam, 8, 9, 311, 318, 351, xxxii, lx  
 Cittāni, the eight great, 1, 3  
 Cittujjukatā, 25  
 Cittekkaggata, 13  
 Cūti, 134  
 Cetana, 8, 9, 177  
 Cetasika, 265, 318, lx  
 Ceto, 46  
 Chadana, 281  
 Chando, 5, 77, 145 *et seq*, 292  
 Chambitattam, 242  
  
 Janika, 277  
 Jappā, 279  
 Javana, 132, 156  
 J dūni, 278  
 Jiva, 46  
 Jivitindriya, 19, 192  
 Jhāna, 43, 51, 52, 53, 293, 334, 361 263  
  
 Ñāna, 306  
 Nāna dassana, 206  
 Nāna sampayutta, 1  
 Nānuppatti, 240  
  
 Thana 129, 157, 158, 252 348  
  
 Takko, 10  
 Tajjā, 6  
 Tanhā, 277, 278, 279  
 Tathāgato, 294  
 Tattha 342  
 Tatramajjhata 5  
 Tadarāmananāma, 132 134  
 Tapaniya 340  
 Titthayātana, 101  
 Tejo, 242  
 Thambhatta, 242  
 Thūti, 13  
 Thūnamiddha, 120, 310  
 Thūla, 208  
  
 Davāya 352  
 Dassana, 256, 354  
 Dittā dhamma sukha 163 334  
 Dūthi, 257, 208, 293, 325, 342  
 Dukka, 12, 50  
 Duttya, 278  
 Duppaññā, 344  
 Dure, 208  
 Doṭṭasasatā, 344  
 Doṭṭasasayam 344  
  
 Doso, 21, 99, 109  
 Dhammo, xxvii *et seq*  
 Dhammachando, 5  
 Dhammārammana, 2  
 Dhātu, 129, 198, 214, 347  
 Dhitalikā, 190  
  
 Nandi, 277  
 Nayo, 83  
 Nānattam, 72, 129  
 Nama, 341  
 Nikanti, 230, 293  
 Nijjataka, 194  
 Niddesa, 136, xxviii  
 Nippariyāya, xxvii  
 Nibbāna, 261, 359, 361  
 Nimitta, 144, 146, 351, 356  
 Niyata, 266, 267  
 Niyyanika, 82, 335  
 Nirutti, 340  
 Nisevanā 342  
 Nissata, 194  
 Nissatta, 26, xxviii  
 Nila, 62  
 Nivaranāni, 310  
 Nivaranīyā, 310, 313  
 Nela, 350  
 Nevasanā nāsanna, 74  
  
 Pakopo, 293  
 Paggaho, 25  
 Paggaharāna, 201, 242  
 Pankho, 277  
 Paccayo, 274, 328  
 Paccuppanna, 271  
 Paññā, 17, 20, 339, 345, 354  
 Pannatti, 340  
 Patighato, 282  
 Patigho 72, 109, 183, 201, 222, 276, 282, 298  
 Paticca samuppāda, 344  
 Patipadī, 53, 82, 92, 143  
 Patibandhu, 279  
 Patu virodho, 276, 283  
 Patisankhāna bahā, 354  
 Patisanthāro, 350  
 Patu sanna, 75  
 Pathavī dhātu, 241  
 Pandhu 278  
 Panti, 266  
 Pandicca, 339  
 Pān lita 339  
 Patitthāna, 241  
 Pada bhījanīyam, 26  
 Padoso, 283

Padhūna, 158, 358, 359  
 Parakkhamatā, 15  
 Parābhūsaṃjani, 350  
 Parāmāsa, 316, 317  
 Parikamma, 64, 347  
 Parināyika, 18  
 Paritta, 265, 269  
 Parimibbānam, 197  
 Paripācana, 242  
 Pariyatti, xxxiii  
 Pariyapanna See Apariyāpanna  
 Pariyahanam, 10  
 Pariyutthānam, 281  
 Pariyonāho, 311  
 Paligedha, 277  
 Pasādo, 173, 174  
 Pilāpanatā, 16, 353  
 Pihanā, 280  
 Piti, II, 44  
 Puggala, 44, 267, 351  
 Puggalika, 220  
 Puncikāta, 280  
 Puthujjano, 257, 258  
 Porī, 350  
 Pharana piti, 44  
 Phasso, 5, iv  
 Phāsū vihāro, 353

Bala, 354  
 Bahiddha, 207, 260, 272  
 Bāla, 339  
 Bāhura, 207  
 Buḍḍhā, 84  
 Brahma vihāra, 65  
 Brūhana, 242  
 Bhajana, 345  
 Bhatti, 345  
 Bhaṇṭattam, 120  
 Bhandanattam, 242  
 Bhava, 343  
 Bhavanga, 3, 132, 134  
 Bhava netti, 279  
 Bhavanā, 261  
 Bhūtāni, the four Mahā, 166, 204  
 Bhūta kassina, 57  
 Bhūmi, 82, 252  
 Bhojana, 352, 353

Magga hetukā, 268  
 Maggo, 87 *et seq*, 259, 264, 268, 269  
 Maccharino, 344  
 Macchariya, 299  
 Majjhima, 266  
 Maitrannutā, 352

Mattikavāha, 190  
 Maddavo, 348  
 Madhura, 189  
 Manatā, 12  
 Manasikaro, 5  
 Manāyatana, 27  
 Manindriya, 17, 41, 128, 366  
 Mano, 5, 129  
 Mano kamma, 251  
 Mano dvāra, 3  
 Mano dhātu, 73  
 Mano sanacetanahāro, 31  
 Mano vinnāna-dhātu, 6, 27, 73, 129, 132, 153, 364  
 Mano-viññāna, 170, 240  
 Mahaggatā, 265  
 Mahantara, 318 *et seq*  
 Māyā, 277  
 Māsaka, 184  
 Micchatta, 266  
 Muddham, 310, 311  
 Metti, 275  
 Medhā, 18  
 Mucchā, 277  
 Muttha sacca, 353  
 Muta, 239  
 Muditā, 66  
 Mudutā, 349  
 Moho, 22, 96, 125

Ye va panakā, 5, lxi  
 Yoganiya, 301  
 Logo, 281, 309

Rasāyatana, 319  
 Raso, 107  
 Rāgo, 66, 276  
 Rāsattrena, 26, 253  
 Rūpa, xi *et seq*  
 Rupārammāna, xli  
 Rupāyatana, xli  
 Rupāvacara, xli  
 Rupino dhammā, 165, 169  
 Rupiyam, 169

Lakkhana, 103, 241  
 Lajjā, 20  
 Lata, 281  
 Lahutā, 23, 194  
 Lāmaka, 266  
 Lina, 84, 311  
 Lokādhipati, 20  
 Lokiya, 289  
 Lokuttara, 82, 92, 138 *et seq*, 260, 289, 30

- Lobho, 21, 280  
 Loluppa, 280  
 Vaci viññatti, 193  
 Vañcana, 277  
 Vaddhi, 195  
 Vatthu, 129, 173, 201, 209, 327  
 Vattukāmā, 43  
 Vana, 279  
 Vanatho, 279  
 Vavatthina, 290  
 Vāta, 243  
 Vāyo, 243  
 Vikkhepo, 25, 119-121  
 Vicāro, 10, 11, 44, 52  
 Vicikicchā, 121  
 Viyā bhāgino, 339  
 Viññatti, 205, 217  
 Viññāna, 17, 57, 184, 262, 311  
 Vināyavācāyatanā, 73  
 Vitakko, 10, 44, 52, 69, 84, 125, 130  
 Vitti, 12  
 Vinaya, 259  
 Vinbhoga, 289  
 Vipatti, 66, 355  
 Viparinata, 271  
 Vipassanā, 25, 100, 338  
 Vipako, 123 *et seq*, 185, 253, 334  
 Vibhava, 343  
 Vibhāgo, 250  
 Vimokkho, 63  
 Viriya, 14, 20  
 Virodho, 276  
 Vilapanatā, 16  
 Vilasa, 58  
 Vivicca, 43  
 Visatā, 278  
 Visattikā, 278  
 Visaya, 7, 200, 276, 282  
 Visamsattha, 319  
 Visūka, 101  
 Vihimsā, 353  
 Vihesā, 66  
 Vimamsī, 77  
 Vutthāna, 346  
 Vupasamo, 119  
 Vethanaka, 178  
 Vedanā, 6, 353  
 Veviccha, 281, 300  
 Votthapana, 132  
 Vohāro, 340  
 Vyāñjana, 341  
 Vyappanā, 10  
 Vyāpatti, 111, 283  
 Vyāpado, 66, 99, 306  
 Sa uttara, 336  
 Saka, 356, 357  
 Sakkāya, 175, 257, 262  
 Saggāvarana, 259  
 Sankappo, 19, 46, 84, 130  
 Sankiliṭṭha, 327  
 Sankilesa, 325  
 Sankhata, 168, 288  
 Sankhā, 340  
 Sangaho, 241, 242  
 Sango, 277  
 Sanghattana, 5, 351  
 Sacittaka, 161  
 Sañcetanā, 31  
 Sañjanana, 190  
 Sañjanani, 278  
 Saññojanāmi, 96, 297 *et seq*  
 Saññojanīya, 301  
 Santhāna, 190  
 Santhiti, 13  
 Sañña, 7, 8, 17  
 Sati, 16, 20  
 Satindriya, 51  
 Satindriya, 51  
 Satto, 46  
 Saddhā, 14, 47  
 Santati, 195, 202, 231  
 Santike, 208  
 Santirana, 132, 134  
 Santhavo, 279  
 Sappurisa, 259  
 Sabhāva, 26, xxxiv  
 Samajjo, 105  
 Samanā, 340  
 Samatho, 25, 95, 356  
 Samādhū, 13, 17, 20, 46, 52  
 Samāpatti, 346  
 Samutthāna, 205, 241, 319, 320  
 Samudirana, 174  
 Samorodho, 312  
 Sampakopo, 283  
 Sampaggāho, 298  
 Sampajāno, 48  
 Sampajāññam, 25  
 Sampaticchana, 241  
 Sampadā, 355  
 Sampatthanā, 280  
 Sampadoso, 283  
 Sampayutta, 1, 2, 286  
 Sampasādana, 46  
 Sampindelī, 13  
 Samphassa, 185, 210  
 Samphuṭṭha, 194  
 Sambodho, 102  
 Sambojjhanga, 84

Sambhajanā, 345  
 Sambhatti, 345  
 Sambhavo, 173  
 Sambhāra, 173  
 Sammatta, 268  
 Sammussanata, 353  
 Samsattha, 2, 319, 320  
 Samsevanā, 342  
 Sarāna, 336  
 Saritā, 278  
 Sarirattthaka, 241  
 Sasankhārenā, 34  
 Sahagata, 1, 2  
 Sahajāta, 1  
 Sahabhu, 320  
 Sahetuka, 283  
 Sākhalya, 349  
 Sāta, 349  
 Sādu, 189  
 Sādhukamyatā, 280  
 Sāmaūna, 341, 361  
 Sasava, 253, 361  
 Sithula, 15  
 Sineha, 66, 201  
 Sīla, 356  
 Silabbata, 261  
 Sukka, 339

Sukha, 12, 13, 50, 68  
 Sutta, 278  
 Sudhanta, 195  
 Suddhi, 261  
 Sūññatā, 26, 33, 91, 92, 141  
*et seq*  
 Suttantika, 338  
 Suddhika, 143  
 Suvannam, 60  
 Sekkhā, 265  
 Sevanā, 342  
 Socgya, 315  
 Sotāpatti, 259, 297, 303  
 Somanassa, 2, 50, 68, 105  
 Soracca, 349  
 Sovacassata, 345  
 Sovacassāyam, 345  
 Hari, 183  
 Haritaka, 189  
 Hasituppāda citta, 156  
 Hitesitā, 276  
 Hima, 183  
 Hiri, 20  
 Hina, 266  
 Hetu, 168, 263, 274, 285, xxxiii  
 Hetuka, 262, 263

## GENERAL INDEX

- ABHIDHAMMA, xviii, xxvi, xxvii, xxvi, xxviii, 14 n 5, 208 n 1  
 Abhidhammattha Sangaha, 34 n , 40 n , 156 n  
 Abhithanas, the, 266 n 3  
 Abruptness, 111, 283  
 Abstraction, 72 n 1 See Concentration, and Jhana  
 Action, 83, 87 , thoughts so called, 156 *et seq* See Kiriya  
 Adjustment of mind, lxx lxi, 11, 17 n 1, 19 n 4  
 Æsthetic sense, training through, 64 n 2  
 Aggregates, 26 n 2 See Skandhas  
 Agitation 358  
 Aimless, the, 91 n 2 93 *et seq* , 139 *et seq* , 143  
 Air See Gaseous element  
 Ajita Kesakambali, 325 n 1  
 Alara Kalama, 72 n 1  
 Alertness, lxi, 23  
 Alimentation 196 n 4  
 Alkmaeon, lii, liv  
 Altruism, xciv, 21 n 3, 275 n 4  
 Ambrosial way, 86 n 2  
 Amity, 349  
 Analysis, 11 n 2 18  
 Anguttara Nikaya, xxvii n., xlix n , etc  
 Anima, De, xxxvii, xlii lxi n., 187 n 2  
 Animism assailed by Buddhism xxxv *et seq* , lxxi *et seq* ,  
     Patristic, xxxviii  
 Annihilationists, 101 n 5, 293 n 4, 294 n 2, 343  
 Annoyance, 22 n 1, 282  
 Anti causationists, 267 n 1  
 Anuradhapura, xxi, xxii  
 Appetites, 43 *et seq*  
 Arahāt, xc, xcii, xciii, 158 n , 197 n 2, 254 n 2, 264 n 2,  
     312 n 2 358 n 2

- Arahatship, lxxxiii, 22 n 3, 77 n 1, 82 nn, 96 n 2, 166 n, 261 n 2, 389, 358 n 2, 367
- Aristotle, psychological thoroughness, vii, assumption of substance, xxxvii, on 'common sensibles,' xliii, 129 n, in Lumbo, xvi, on sensuous media, liv, on like knowing like, lxi, on the good, lxxiv, on association, 2 n, on the physical basis of thought, lxxviii n 3, n 129, on sense discrimination, 187 n 2, on cause, 274
- Arnold, Matthew, lxv, lxviii
- Artifices for inducing Jhāna, 43 *et seq*, 57 *et seq*
- Āsavaś See Intoxicants
- Assimilation xxxix, lxxvi, 129 n, 132 n, 161 n
- Association, lxxa n 1, lxxxi, 1 n 4, 285 n
- Astronomy, 184 n 1
- Attainments, the, 345 *et seq*
- Attention, importance attached to, lxi *et seq*, sense and attention, lxvi, lxxv, thought and attention, lxvi n, definition of, lxvi n, 5 n 1, in concentration, 17 n 1, 64 n 1, 100 n 2, 121 n, 130 n 1, 176 nn 1, 2 198 n 2 347, superficial, 103 n 1
- Atthasālini, xv xvi, *passim*
- Augustine, lxxix n 2
- Avarice, 281, 300
- Aversion, 65 n 1
- Awakening the Great. xc. 69 n 2 84 *et seq*. 95



importance to psychological considerations, *ibid*, xxxii, positive character of its psychology, xvii; genetic treatment of ditto, *ibid*, history of, xxv; attitude of, toward physical universe, lxii

Buoyancy See Lightness

Burnet, J, 208 n 1

Calm and sure, 46

Catechetical method why used, xxviii

Categories, Buddhist, xxix, 166, 291 n, Aristotelian, xxxviii

Cat's eye, 184

Causation, xci *et seq*, chain of, cycle of, lxxiv, 260 n 2, 348

Cause (moral), xci *et seq*, 26, 32, 125 n 2, 168, 250, 262 268 n 3, 274 *et seq*, contradictory of, 285, as concomitant, 285 n 1

- Ceylon, schools in, xix xxiv

Childers, R C, Dictionary of Pali, 23 n 4, and *passim*

Churlishness, 22 n 1, 111, 283

Clear (*cittam*), lxxviii n 3, 9

Cleaving, 311

'Clope and hinder,' 311

Cogitation, 8, 31

Cognition how used in this book, lxxiii n 3, presentative and representative, 2 n 3, representative, 16 n 1, 27, 30, 132, 134, involution of, 7 n 2, 17 n 2, re representative, lxxvii, 7 n 2, 8 n 1, 72 n 2, 77 n 1, 132 n, 154, 158, five modes of sense cognition, 123, 151, theory of, lxxii *et seq*

Cohesiveness, 201 n 2

Co Intoxicant, 294 361

Colebrooke, 274 n

Collapse, 116

Collocation, conjuncture, 1, lx, 26 n 2

Colour terms, 62 n 63 n, 183

Commentaries, xx xxvi

Commentary, the, = Atthasalini, *passim*

Compliance, 276

Composure, 354

Compound and single, 166 n, 168, 288

Comprehension, 25 n 2

Computation, power of, 354

Conation, xvi, 5 n 1, 77 n 1, 132 n, 292 n 2

Concert, 100 n 2, 298

Concentration, lxix, 13 nn 1, 2, 14 n 4, 17, 19, 20, 41 n 3, 15 *et seq*, 60 n 1, 99 n 2, 159

- Conception, lxxxviii, 10, 44, 45, 69 n 1, 84 n 1, 125 n 2, 130, in rebirth, 134 n, 169, 255, 304 n 1  
 Condition, xxviii, xciv See Cause  
 Conditioned, 288, conditioned geneses 348  
 Conduct, 87  
 Conscience (= *saṭi plus hiri*), 16 n 1, 20 n 34 n  
 Conscientiousness, 20, 21, 23, 339, 344, opposite of 102, 328, 339  
 Consciousness, analysis of moral, xvii xxxiii, xlix, evolution of the notion, lxi, zero point of 74 n 2  
 Consistency, xxx, lxi, 20 n  
 Contact in sensation, lxi *et seq*, 5, 30 177 *et seq*, 182 198 n 1, 209, 211, 224 *et seq*  
 Contagion, 316 *et seq*  
 Contemplation, lxxxviii  
 Content of Nirvana, lxxxv, 358 n 2  
 Contumacy, 344  
 Coolness, 23 n 2  
 Co ordinating faculty, lxxii lxxvi, 8 n 1  
 Corinthians, II Ep to, 269 n 3  
 Corruptions, the, 169 251 *et seq*, 266 327 *et seq*  
 Courtesy, 350  
 Covetousness, 21 22, 102, 282 293 n 1  
 Craving (*tāṇhā*), 13 n 2, 342, (*asā*) 279 *et seq*  
 Crookedness, 25  
 Cruelty, 65 n 1  
 Cultivation, 91 n 2 354 See Culture  
 Culture, Buddhist, in natural philosophy, 1, of the human organism, i, lvi, 58 n, 59, 64 n 1, 69 n 2, concepts of, 17 n 2, life of, 21 n 3, methods of, xciv, 53 n, of the will, lxxxviii, 67 n, 261, 331, 358  
 Dante xlv *et seq*  
 Darwin, xlix, xciii  
 Davids, Prof Rhys, xvi, 'Buddhism,' 119 n, 349 n 2, 'Buddhist Suttas,' 65 n 1, 'Questions of King Milinda,' 16 nn 1 and 3, 339 n 3, 353 n 3, 356 n 2, 'American Lectures,' xxxvi n, 101 n 1, 260 n 4, 297 n, 'Yoga vacara s Manual,' lxxxviii n 2, 10 n 3 11 n 4, 13 n 1, 53 n, 57 n 2, 91 n 2, 276 n 2, 'Dialogues of the Buddha,' lxxviii n 3, lxxix n 2, 44 n 3 53 n, 84 n 2 105 n 2, 119 n, 163 n, 277 n 3, 291 n, 349 n, 351 n 2  
 Death, 266 n 3  
 Decay, 171, 178, 195 n 2, 201 n 4, 219

- Deception, 25 n 1  
 Deductive method, lvi, 8 n 1  
 Definition, logic of, xlix, xxxix xli  
 Delight in, to, 277  
 Deliverances, the 63  
 Demokritus, xlviii, liii, lvi  
 De Morgan, xlv n  
 Derived form, xlvii *et seq*, 172 n 1  
 Desire, as morally sound conation, 5 n 1, 15 n 2, 16, as  
     unsound, 43 n 3, 44 n 3, 100 n 2, 292 n 1, as a  
     dominant influence, 77 n 1, 145 *et seq*, 270 n 1,  
     and doubt, 115 n  
 Detachment of thought, 359  
 Deussen, Prof, xlviii n  
 Devas, xxvii, xlv, xlv  
 Devouring, 277  
 Dhammadinna, lxii, xcii, 257 n 2  
 Dhamma Sangani, xviii, *passim*  
 Digha Nikaya, xxxvi, *passim*  
 Discernment, 18  
 Discipline, 259 n 1  
 Discrimination, lxviii, 18, 39 n  
 Disinterestedness, lxiii, 39, etc, 48, 50, 68, 123, 170, 333,  
     spurious, 65 n 1, 106, 134, 157, 256  
 Disorder, moral, 111, 283  
 Distraction, lxix, 116  
 Dogmatize, inclination to, 305  
 Dominant influence, 76 *et seq*, 95, 145 *et seq*, 270  
 Door of the faculties, 350 *et seq*  
 Door theory of cognition, xxiv, liv n, lxviii, lxxviii, 2 n 3,  
     129 n, 132 n, 158 n, 161 n  
 Doubt, 44 n 3 115, 260  
 Douglas, C, xvi  
 Dulness, 96 n 1, 102, 116 n 6 262 *et seq*, 283, absence of,  
     xci, 18, 22, 125 n 2, 136, 162, 276, 283  
 Duns Scotus, xlv  
 Earth, xliii, l, lxi, lxiii, 18 n 2, 197, 241, earth gazing,  
     13 *et seq*  
 Ease, lxxxiv lxxxvii, 6, 12, 19, 27, 44, 45, 48, 50, 99 n 3,  
     170, 256, 333, 362  
 Ecclesiastes, 99 n 2  
 Ecstasy, of joy, 11 n 4, in contemplation, see Jhāna  
 Education of the Buddhist, xvi See Culture  
 Effect See Result

- Efficacy in good, degrees of, 76 *et seq*  
 Effort, 15, 94  
 Ego See Self  
 Egoism and Buddhism, xciv  
 Element (d h a t u), lxxvii *et seq*, 26, 30, 129, 197 n 2, 214, 228, 347  
 Elements (the four), xli, xlvii *et seq*, l, li, lvi, 166 n 2, 201 n 2, in the organism l, 173 n 1, 174 *et seq*, and touch, lv lvii, 127 n 1 See Space  
 Elimination, 53 n 1, 72 n 1, 250  
 Eliot, George, lxxviii  
 Ellis, Havelock, 62 n  
 Emancipation, lxxiv, lxxvii, xc, 63 n 3, 357 n 1, 359  
 Emotional, 265 n 4  
 Empedokles, lvi, lxi, lxxviii n 3  
 Emptiness concept, xxxvi, 33, 91 *et seq*, 129 n, 139 *et seq*  
 Endeavour, 15, 19, 358  
 Endurance, 16  
 Energy, 15, 20, 76 *et seq*, 149, 159 n, 207 n 1, 358  
 Envy, 100 n 2 299  
 Equanimity, 5 n 1  
 Eternalism, 84 n 2, 101 n 5, 293 n 4, 294 n 2, 343  
 Ethics, Buddhist, xvi, xxxii lxxxi xci, applied, xix, as Pessimistic, lxvii lxxxvi, xciv, as Optimistic, lxvii, psychical training in, xciv  
 Eudæmonia, lxxxiii  
 Euripides, 194 n 1  
 Evasion, 116  
 Evolution of form, xlvii, lix, 195, of sex, 190 n 3  
 Excess, 355, absence of, *ibid*  
 Excitement, 23 n 2, 25 n 3, 84 n 2, 100 n 2, 118 120, 312  
 Experience, vii, xxxii, 7 n 1, 13, 270  
 Experientialism, lxxxiii  
 Explanation, 340 n 2  
 Expression xlviii, 341 See Intimation  
 External, xli, l, lxi, 207, 220 *et seq*, 272, 321, 365  
  
 Faculties xlvii, lvii *et seq*, 26, etc, 31, 94, 190 *et seq*, 201, 215, 222, 229, 237, 247  
 Failure, moral, 355  
 Faith, 13 n 2, 14, 20, 46 n 1, 85, 115 n 3, 174 n  
 Fallacy, in theory, 355  
 Fausboll, Prof, 323 n  
 Fawning, 276  
 Feeling, 6, 12 n 2, 27, 127, 341 n 1, painful, see Ill.

- neutral, 39, 50 n. 1, 123 n. 3, 124, 127 n. 1, 130, 187 n. 2, 353
- Felicity, 12
- Femininity, 172, 190
- Fetters, the, 101, 169, the three, 257, 262, the ten, 297  
*et seq*
- Fiery (lambent) element, 197 *et seq*, 242
- Fitness, 24, 25
- Floods, the, 103 n. 1, 169, 308
- Fixed as to consequences, 266, 336
- Fluid element, xlvii, xlviii, 197, 200, 201 n. 4, 217 *et seq*, 242
- Food, of devas, xlv n. , bodily, xlyii, xlviii, lix, 196
- Foolish or discreet, 339
- Fording place, 101
- Forgetfulness, 353
- Form (r u p a m), as species of 'states,' xxx, xli, 165 *et seq*, as unmoral, xxxi lix, xciii 168 n. 1, 169, as external world xxiv, xlii, xlvii, lx, as visual object, xlii, xliii 280, as a realm of being, xliii *et seq*, lxxxix, 43 *et seq*, 79, 136, 162 280, 334, as shandha, xlvii *et seq*, lx, exposition of, 168 *et seq*, as non mental, lix, as derived or underived, xlvii, 172 *et seq*, 197 *et seq*, 220 *et seq*, 232 *et seq*, 243, modes, or qualities of, xlvii, lix, 218, evolution of, xlvii, lix, 173, 195 *et seq*, 218, 342, impermanence of, xlvii, lix, 196, 219, as limited 58, 170 as infinite, 61, as visible or not, lii, 221, 234, as beautiful or ugly, 60
- Formless heavens lxxxix, 71 *et seq*, 80, 137, 163, 334
- Foul Things, the, 53 n. , Jhana of, 69
- Freedom See Emancipation
- Friendship with evil, 344, with good, 345
- Fruit, fruition, 139 n. 166 n., 264, 323 n., 357, 359, 367
- Garbe Prof xliii n., lviii n.
- Gascons element, 116 n. 6, 173 n., 197, 242
- Gaya, xxi, xxiii
- Generalization, metaphysical importance of, xxxix, as a psychological *pis aller*, xl
- Generosity, 22 n. 3, 299
- Genesis, of thoughts, lxxv, 1 *et seq*, 361 *et seq*, of mirth, 156 n.
- Genetic treatment, xvii, lxxii
- Goethe, xxxv, lxi n., lix
- Gogerly, xxxiii n.
- Goll, 184, 195 n.

- Good, lxxxii lxxxiv, lxxxvii, xciii, causes or roots of, 4 n, 21, 250, the general, 276, transcending what is good, xciv, 358
- Gotama, constructive genius, xiv, non animistic doctrine, xxxvi, lxiii, lxxi, lxxx, lxxvi, defines wisdom, 17 n 2, on conscience, 20 n, methods in teaching, xxvi 52 n 1, 58 n, smiles, 158 n, on siesta, 312 n 2, on ecstasy, lxxxix n 2, on Nirvana, xci
- Grasp, 25, 116, 355
- Grasping, 169, 201 *et seq*, 220 *et seq*, 234, 253, 257 n 2, 321, 323 *et seq*
- Greed, 21 n 3, 277
- Grimblot, lxxv n
- Grip, of opinion, 101
- Gross, 207, 223, 234, 236, 238
- Happiness, lxxxiv, 50, 63 n 1, 78, associate of good thoughts, 1 *et seq*, of bad thoughts, 98 *et seq*, of indeterminate states, 132, 135, 162
- Hardy, Prof E, xxvii n, lxxv
- Hardy, R Spence, li, 16 n 1, 48 n 2 50 n 1 65 n 1, 69 n 2, 74 n, 173 n, 323 n
- Hate, 99 n 3, 111, 262 *et seq* 282, absence of, 21, 136 162, 275, ageing effect of, 22 n 3
- Hearing, 178
- Heart, lxxviii *et seq*, 8 n 1, 9
- Heaven, the Buddhist, xlv, 259 n 3, of Form, xlv, xlv, the Formless See Formless
- Hebrews, Ep to the, 261 n 2
- Hedonism, lxxxiv *et seq*
- Hereafter, theory of the 343
- Hermaphrodites in the Order, 191 n
- Hindrances, the, 44 n 3, 169, 310 *et seq*
- Hobbes, lxxxviii
- Hoffding, Prof H, lxxix n
- Homer, 194 n 1
- Hume, his phenomenalism, xxlii, xxxviii, lxx *et seq*, lxxx, 207 n 1, on impressions, etc, 2 n 1
- Iddhi 17 n 2 338 n
- Iddhipadas Four, 77 n 1, 94
- Idea, lxxvi, 2 nn 1, 3, 77 n, 321
- Ideal, higher, lxxxiv, lxxxix *et seq*, xciv, 82 *et seq*, 91 n 2, 94, 138, 266 n 2, 335 n 2, intellectual nature of Indian, xci

- Ideating faculty (mano), lxviii, defined, lxxvi, lxxviii *et seq*, 2 n 3, 7 n 1, 9, 19, 27, 29, 30, 72 n 2, 128 n 2, 129, 154, 161 n, 170 n 6, 239 n, 318
- Ignorance, 13 n 2, 103, 274 n, 291 n, 294, 310 n 1, 338, 342
- Ignorant average man, 258
- Ill, lxii, lxxxiv, xci, xcv, 6 n 1, 12 n 3, 17 n 2, 22 n 3, 50, 82 n 2, 91 n 2, 110, 111, 152, 276, 281, 283, 348, 363
- Ill will See Malice
- Image, lxxxviii, 43 n 4, after image, lxxviii
- Imagination See Ideating faculty
- Impact, in sensation, li *et seq*, 5 n 2 233, 235
- Impartiality, 39 n
- Impermanence, xlvii, lxxx, 17 n 2, 22 n 3, 53 n, 69 n 2, 171 173 See Form
- Impression, sense, xlviii, li *et seq*, 2 n 1, 178 n 1
- Inception, 15, 357
- Independence (aparigraha), 21 n 3
- Indeterminate states xvi, xxxii, xlix, xci *et seq* 123 *et seq*, 165 251
- Individuality, xciv 257
- Indriyas See Faculties
- Inertia See Sluggishness
- Infatuation 102 276
- Infected, 316
- Inference, xlii, 8 n 1 in sense perception, 239 n
- Infinite (appamānam), notion of, 55, 60, 265, 272 n 6, (anantavā), 343
- Insight, xxxvi, lviii, 18, 25, 96 n 2, 100 n 1, 256 *et seq*, 331 *et seq*, 354
- Integration, 173 195
- Intellect, lxiii lxxxi 9, 29 318, as a Kāśīna, 57 n 2, sphere of Infinite, I, 73 And see Cognition
- Intellection, 8 n 1, 31 And see Cognition, Intellect
- Intelligence, 18 25 lack of 354
- Intention, 11, 19 47 n 2, 84 n 1, 180 n 2
- Interpretation, 341
- Intimation, xlvii, 173, 192 *et seq*, 217, 222, 230
- Intoxicants (asavas) xxxvii, 291 *et seq*, 359
- Introspection, lxiv, xciv, 366
- Intuition, 53 n, 54 *et seq*
- Investigation, 11 n 2, 77 *et seq*, 149, 270
- Jaina Sutras, li
- James, Prof W, 207 n 1

Jhāna, lxix, lxxii, lxxxvii *et seq.*, 10 n. 3, 17 n. 2, 26, 31, 169 n. 9, 276 n. 2, 332, 346, 363 *et seq.*; fourfold, 43 *et seq.*; fivefold, 52 *et seq.*, 255; in lay-culture, lxxix; for Nirvāṇa, 82 *et seq.*; in bad states, 103, 106, 109 *et seq.*; in indeterminate states, 125 n. 2, 138; heresy concerning, 163 n.; craving for, 293 n. 2; psychology of, lxxxviii

Joy, lxvii, 11 *et seq.*, 41 n., 44, 48, 84, 99 n. 3, 170, 256, 333

Kant, lxxiii n. 3, lxxxix n. 2

Karma, and dhamma, xxxi, 362; and result, lxxxv, 270 n. 4, 274 n. 1; bad karma, xci, 356 n. 2; karma and Nirvāṇa, xcii *et seq.*; efficacy in, 76 n. 1; as heaping, piling, xci, 82 n. 2, 138 n. 2, 264; karma and the indeterminates, 123-155, 156-164; of sex, 191 n.; in sense, 173 n. 1, 201 n. 4; in form, 232 *et seq.*; and grasping, 241 n. 3, 323 n. 1; roots of, 250 *et seq.*, 266, 284; path of, 1 n.

Karmasthāna methods. See Artifices

Kathā Vatthu, xviii, xix, xxxvi, 1 n.

Kern, Prof., xvi n., xxiii n., 319 n. 4

Kirijā-states, xcii, xcii, 156 *et seq.*, 264, 284, 322, 362

Know the Unknown,' faculty of believing 'I shall come to, xci, 83, 86

Knowledge, xci; associate of good thought, 1 *et seq.*, 78; disconnected with good thought, 35, etc; associate of indeterminate states, 135, 162; made perfect, 96, 97, 149 *et seq.*; limitations of, 96 n. 2



- Maha Kassapa, xxii  
 Maha Vansa, xix, xxi, xxii n  
 Mahinda, xxii  
 Maintenance of form, 173. See Subsistence  
 Majjhima Nikaya, xxxiv, xxxvi, and *passim*  
 Malice, 65 n 1, 96, 99 n 3, 306 n 2, absence of, 22  
 Manifold, the Many, xxxix *et seq*, lxviii, lxix, 72  
 Mara, 282  
 Mark, characteristic, 7 n 2, 20 n, 21 n, 103 n 1, 241,  
     the Three Marks, 17 n 2, 22 n 3  
 Masculinity, 172, 191  
 Meanness, 100 n 2 299  
 Meditation, rapt See Jhana  
 Melancholy, 99 n 3, 109, 363  
 Memory how aided, xxvii xxx, 16, 26 n 2  
 Mental, 6 n 1, 12 n 3  
 Methods the Twenty, 82, 94, 138, 145, 148  
 Metteyya 270 n 4  
 Milinda panho xxxvi liv, lxxvi n 3, lxxx, lxxxiv, 5 n 2,  
     7 n 2, 8 n 1, 14 n 3, 15 n 1, 166 n, 190 n 3 278 n 7,  
     350 n 4, 356 n 2  
 Mill, J S, xxix 285 n 1  
 Mind See Ideating faculty, Cognition, and Thought  
 Mindfulness, lxviii 13 n 2 14 n 4, 16, 19, 20, 25, 48, 50,  
     85 100 n 2, 261 n 2, 354, advance in, 94  
 Mirror, 184  
 Misery 50  
 Morris R 46 n 2 111 n 2 349 n 4  
 Motive lxvii, 34, 38 n 78 105, 135  
 Muller, Prof Dr Ed xv  
 Mumbling of greed, 279  
 Mundane 168, 289, *supra* mundane, xc, 289, 368  
 Music, in Indian heavens, xlv, 186, 200 n  
  
 Nagasena, xxiv, lxxx  
 Name, 30 n, 340 n 2, 341  
 Nature, external, li, lxii, human, lxvii, and nature, *ibid*  
 Near See Pemote  
 Neumann, Dr K E, xxv n, xxxiii n, xxxiv, lxi n, lxxiii n,  
     lxxix n 2 119 n, 323 n  
 Nidana Katha, 8 n 1  
 Nietzsche, xcii  
 Nihilism, heresy of, 84 n 2, 267 n 1 And see Annibala  
     tionists  
 Nirvana, as 'uncompounded element,' xxxi, xcii, 166,

- 341 n 1, 361, 367 *et seq*, as *super* moral, xxxi, as a species of indeterminate states, lxxiv, 165, as pleasurable feeling, lxxiv *et seq*, as emancipation, 359, emancipation and Nirvana, lxxix, way to, paths to, xc, 82 *et seq*, 91 n 2, 201 n 2, 256 n 2, 260 nn 2, 4, 268 n 2, 269 n 3, 335 n 2
- Noble Ones, the, 48, 258
- Noise, 186, 193
- Non substantialism, fundamental in Buddhist doctrine, xxxv, lxxx *et seq*, 17 n 2, 22 n 3, 197 n 2
- Nothingness, sphere of, lxxix n 2, 74
- Nous, xvii, 8 n 1
- Nutriments of the Ideal, 95
- Nutriments, 26, 30, 31, bodily, 173, 196, 204 bodily and mental, 173 n, 219
- Nyaya philosophy, xlviii n, 1
- Objective, 271 n 4 See External
- Objects of sense, xlvii, li *et seq*, 1 *et seq* 172 *et seq* 183 *et seq*, 209 n, 211, 225, of thought mental lxxv, 55 *et seq*, 60, 65 n 1, 71 n, 200 n, 211, 225 *et seq* 265 *et seq*, 268, 271 *et seq*, 318
- Obliviousness, 16, 354
- Odours, 187 *et seq*
- Offences 266 n 3, 345 *et seq*
- Oldenberg Prof xxxiii n, lxxiii n 3 302 n 1, 323 n
- One, the xxix, alliance of with the concept of Substance, xxxix xl
- Opinion, 101 339 n 1 And see Views Theory
- Order, members of the, 34 n, 67 n, rules of the, 312 n 4, 313 n 1
- \*Ορεξίς See Conation
- Origins, theory of, 343, knowledge in 359
- Pain See Ill, and Distress
- Passion 65 n 1, 96, 276 *et seq*
- Path, Noble Eightfold xc, 4, 5 n 1, 26 31 83 125 n 2, 268 n 3 Path component, 84 85, Path causes, 269, Path governed, 269, base eightfold xci 103, 106, 108 *et seq*
- Paths, the Four, of Arahatsip 82 *et seq*, 90 *et seq*, 138, 149 *et seq*, 296 n 302 n 339 357
- Paticca samuppāda xxiii lxxiv, 348
- Patience 349
- Patisambhūda Magga, 64 n 2

- Patthana 76 n  
 Peace See Quiet  
 Perception, lx, lxxii *et seq*, 7, 28, sphere of neither percep-  
 tion nor non perception, 74  
 Perfected, lxxvii, 266 See Knowledge  
 Perplexity, 44 n 3 113, 115 *et seq*, 119 n 260  
 Personal (of the self), lxxi, 207, 220 *et seq*, 241, 272, 321,  
 365  
 Personality how conceived in Buddhism, xxxvii, xlv, lx,  
 lxxi, 175 n 1  
 Petakopadesa, 44 n 3  
 Phenomena (the four great), xli, xlviii, lxii, 166, 194,  
 197 n 2, 222 235, 237 239  
 Phenomenological character of Buddhism, xxxix xl, lxxii,  
 lxxx *et seq*, 26 n 2, 38 n  
 Philosophy, of mind, lxiii *et seq*, ethical, see Ethics,  
 = pañña, 17 n 2  
 Pity, 5 n 1, 65 n 1, 68, 83 n 3 self pity, 65 n 1  
 Planes See Universe  
 Plasticity of form, lvii, lix, 173, 194 of mind, 24  
 Plato, ethical rather than psychological xvi, xxxii, con-  
 cerned with man, not external nature, xlix, on sensa-  
 tion, lvi, lx, on faculty, lviii, on insight, 100 n 1,  
 on women, 191 n, on opinion, 257 n 2, on the  
 good, xciv  
 Play, children s 190 n 3, 191 n 1  
 Pleasure See Ease  
 Plotinus, lx, lxxix n 2  
 Positive and negative terms, xxx, 172 *et seq*  
 Potencies mystic Iddhipada  
 Potentiality See Faculties  
 Powers (an ethical aspect or category) 20, etc, 26 etc,  
 31, 94  
 Practical standpoint of Buddhism, alix  
 Presentation xxxii, lxxv, 7 n 1  
 Pride, 298 n  
 Progress, Four Modes of 53 *et seq*, 59 *et seq*, 82 *et seq*,  
 91 *et seq*, 95, 138, 141 143, 145, moral, 355, in  
 theory, ibi  
 Psalms, 99 n 2  
 Psychological standpoint of Buddhism, xvii, xxxii, xxxv,  
 xlvii *et seq*, 197 n 2  
 Psychology, history of xviii lx, lxxvi  
 Purification, 138, 140, 143, 145, 260  
 Purity, 356

Pythagoras, xlix, lvi

Quiet, 14, 25, 95, 111 n 3

Quietism, xciv

Reaction, 72 n, 174 *et seq*, 204, 222, moral repugnance, 109, 276 n 4, 282, specific, of the senses, lxi 181 n 1, 206 n 2, 289

Reality, xxxvii, phenomenal, lvii

Realization 86, 97

Reason and reasoning, 8 n 1

Rebirth, xliii, 43 *et seq*, 82, 170, 264, 293 n 2, 361

Recluseship, 82 n 1, 361

Recognition, in perception, 7 n 2, in Jhana, 59 n 2, 71 n

Recollection, lxxv, 16

Rectitude, 25

Reflection, 8 n 1, 18, 31, 156 n, 161 n

Remorse, 313 340

Remote, or near, 208, 224, 234, 236, 238, 239

Renewed existence, 279, 293, 342

Repose, 23

Research, 18

Resistance (impeded energy), 15 n 1, 198 n 1

Resolve, 5 n 1, 100 n 2, 130 n 1

Result, lxxvii *et seq*, xci *et seq* 123 *et seq*, 185, 252, distinguished from kiriyā states, xciii, 157 n

Rigidity, 23 n 3, 24, 116, 311

Robertson, G Croom, xvi n, viii n, xlix n, lxxv, 12 n 2

Root See Cause

Round of rebirth 277 n 7, 304 n 1, 342 n 2

Rule and ritual contagion of mere, 260, grasping after mere, 325

Sadhamma Sangaha, xvi *et seq*

Sagacity, 18

Ste Beuve, lxxiii

St Paul, xlv, 14 n 3, 275 n 4

Sanhāra skandha See Skandhas, Syntheses

Sākhya philosophy, xlviii n

Sāmpaṭṭa, lxxix, 2 n 3, 173 n, 312 n 4, 366

Scarifying, mental, 116

Schopenhauer, lvi

Schroeder, Prof von, lviii n

Science (wisdom), 17 n 2, 339

Scruple, 21, 102, 312 n 4

- Seclusion, 44 n 3  
 Selection, a cardinal principle of Buddhism lxviii *et seq*  
 Self, rejected as hypostasis, xxxiv *et seq*, lxii lxx *et seq*,  
 xciv, 207 n 1, 259, reconstruction of on new lines,  
 lxii, xciv  
 Self advertisement, 298 *et seq*  
 Self collectedness, 13, 19, 85, in Jhana 34 n 1, 51 n 1  
 in wrong doing, 99, 119 n, weak form of 114 157  
 Self control, 53 n  
 Self evolved, 45  
 Self indulgence, 280  
 Semi Eternalists, 294 n 2  
 Sensation, xxxii, 6  
 Sensationalism, Buddhist, lxviii  
 Sense, Buddhist theory of, li *et seq*, 173 *et seq*, psycho-  
 logical rather than materialistic, liv *et seq*, universe  
 of, see Universe  
 Sense objects See Objects  
 Senses, the five lxvii, li 172 etc, the six, lxxv, speciali-  
 zation of, lxii, 348 n 2  
 Sensual thirst, 293, 298 n 1, 310 n 2  
 Sensuality 84 n 2, 294 324, 326 n  
 Serenity 23, 88, 174 n 3  
 Sex, lvii  
 Shame, 20 n, 21  
 Siamese text of the manual, xlvii  
 Siebeck, Dr, lvi lvi n  
 Sight, sense of, 173 *et seq*, object of, xlii 183 *et seq*,  
 sight and touch, xlii *et seq*, lvii, 183 n 9, 187 n 2  
 Signless, 91 n 2, 139 *et seq*  
 Silver, 184  
 Skandhas, the five, 257 n 2, 259, 293 n 4, 361, the four  
 (mental), xxxii lxvii *et seq* 26 *et seq*, 170 n 1, 251  
 n 4 252 n 2, 257 n 2, 321, the three (sense con-  
 sciousness, kayo), 23 *et seq*, 43 n 3 48, 50 n 1  
 310 n 3, 318  
 Skill lxxvii 345 *et seq*  
 Skin sensibility, li n, 172 n  
 Sky, 191  
 Sleep, 312  
 Smell, sense of, 179, objects of, see Odours  
 Socrates, xlix, 100 n 1  
 Soil (mental), 252, 255  
 Solid, the, xlvii lxviii n, lvi *et seq*, 197 *et seq*, 241 n 1  
 Solitude, 44

Somatic resonance, 11 n 4, 192 n 3

Sorrow See III

Soul, xxviii *et seq*, 46 n 2, 325, world soul, xlviii n, 91 n 2  
See Self

Sound, 186 *et seq*, 201 n 4, 232

Space, xlvii, xlviii, lviii, 173, 193, 201 n 4, and ὁλκας,  
lviii n, as a kasina, 57 n 2, sphere of unbounded,  
71, and fluid, 217, three dimensions of, 194 n 1

Speculation, 257 n 2 See Theory, Views

Speech, 83, 87, 193

Spheres, 26, 27, 29, 172, 218 246 248 *et seq*, 347

Spleen, 22

Springs of action xxvii, 84 n

Stability, 13

Stage first See Paths

States of being, mind or consciousness, xxiv *et seq*, 33  
34, *passim* as derived 321, as underived, 321, as  
having form 288, as visible 273, 288, as impinging  
273, 289, as mundane, 288, as supra mundane 288

Stations of Mastery, 58

Stolidity, 23 n 3, 100 n 2, 119 n 310 *et seq*

Struggle, 357 *et seq*

Studentship 170 264

Suavity, 24, 345

Sub consciousness, lxx, lxxxviii 198 n 2

Subha, the Theri, 336 n 3

Subhuti, 46 n 2, 291 n, 346 n 3

Subject of mental states, lxx, lxxii, 34 n See Personality

Subjective consciousness xxii, 12 n 2, 45 n 2

Sublime abodes, the four Jhanas of the lxxiv, 65

Subsistence 19, 192 195, 219

Subtle, subtlety, 18, 196 n 4, 207 *et seq*, 234, 236, 239

Sully, Prof, 11 n 4, 12 n 2

Sumangala Rev S, xcii n 1

Sumangala Vilasini, xxviii n, xxxvi, 163 n

Superficiality, 16

Sympathy, 5 n 1, 21 n 3 65 n 1, 68, 83 n 3

Synonyms (in defining), xxi, 340

Syntheses lxxii, lxxxi 11 n 4 11 n 2, 23 37, 17 49  
74 n 2 90 104 108 112 117 122 126 131, 133 153  
160

Tangible the xlvii 1 lvi lvi 2 n 2 127 n 1 197 n 2

Taste 180 *et seq*, objects of 189

Tathagata 200 n 3 294 n 2

- Taylor, Arnold C , xxvii n  
 Temperance, 349, 352, 353  
 Tender care, 275  
 Thales, xlv  
 Theory, 257, 293 See Opinion  
 Thirst 278, nn 2 8, 280 *et seq*  
 Thinking, lxxv, 8  
 Thought, lxxv, defined, lxxvi, 8, 82 *et seq*, 319, depending  
     on memory, lxxix, discursive, 11, 44, 45, 180, 169  
     255, sprung from, 205 *et seq*, 223, 319, connate with  
     206, 223 320, consecutive to, 206, 223, 320, con-  
     joined with, 319, associated with, 319  
 Thoughts, 1 *et seq*, 8 n 1, 10 n 1, 77, 98, 149 192 n 3  
 Ties, the 169, 301 *et seq*  
 Time 271  
 Torpor, 23 n 3 100 n 2, 119 n, 311  
 Touch, xlv, xlvii xlviii lvi *et seq*, 2, 127 n 1 183 n 9  
     187 n 2 198 n 1  
 Transport of mind 12  
 Trenchner 116 n 4 353 n 3  
 Truth xxxvi 95 searching the, 18, 86, 97  
 Truths the four xxxviii lvi 17 n. 2 18 n 1, 96 n 2 357  
 Turmoil of mind 119 n  
 Types of thought, 1 *et seq*  
  
 Uncompounded element, xcii 287 See Nirvana  
 Understanding 18  
 Unincluded, the xc 165 251 *et seq*, 335  
 Universals xxix  
 Universe, of thought, xlvii n, the sensuous, xlvii lvi 1 *et*  
     *seq* 94 n 1 123 176 331, the physical, xlv, of  
     form, see Form as realm of being, of the formless see  
     Formless heavens  
 Upanishads xlvii n li lxxviii n 3 lxxx 172 n 191 n 2  
     209 n 1 219 n 315 n 1  
 Utilitarianism in Buddhism lxxxiii  
  
 Vedanta li  
 Vilhanga xxiii 11 n 2, 50 n 2 71 n 1, 72 n 2 318  
 Views right 18, 19, 22, opinions 83 94 105 277 n 2,  
     wrong 101, 267, 307, 316, 321, 312 *et seq*, 353  
 Vijñāna Mādhyar, 34 n  
 Viscous 201  
 Visual object xxxii 183 *et seq*  
 Visual perception xxxii

Visual sense, 173 *et seq.*

• Visuddhi Magga, xvi., lxxviii n. 3, lxxix, 7 n. 2, 11 n. 4,  
• 17 n. 2, 64 n. 1, 65 n. 1, 69 n. 2, 134 n.

Vitality, xlvii, lvii, 19, 192

Vorstellung, xxxii, 2 n. 1

War, moral, xciii, 336

Ward, Prof. J., xxix n., xxvii, lxx n. 3, lxxiv n. 4

Warren, H. C., xvi n., xxviii, lxxviii, 7 n. 2, 34 n., 69 n. 2,  
119 n., 134 n., 323 n.

Weber, E. von, 181 n.

Wheel (of life). See Round of Rebirth

Whitney, W. D., 280 n. 1

Wickedness, 266

Wieldiness, lvii, lix, 24, 173, 195

Will, xvi, xvii, xxxiii; Buddhism and conscious will, lxx;  
free will and soul, lxxvi. See Conation

Wisdom (paññā), 13 n. 2, 14 n. 4, 17 *et seq.*, 20, 86,  
100 n. 2; six factors of, 347 n. 4; (vijjā), 338, 359

Woman, characteristics of, 190 n. 3; named first, 191 n. 1;  
inferior, 191 n. 1

World, xlviii *et seq.*, lxii, xc; of the world, 289, 305. See  
Mundane

Worlds. See Universe

Worry, 102 n. 2, 117 n. 7, 118 n., 312

